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Book Five

The Rig Veda

Ralph T.H. Griffith, Translator

Hindu Sacred Texts Glossary

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This is the Ralph T.H. Griffith English translation of the Rig Veda. This was one of the first texts developed for this site. Each page of this is cross-linked with the Sanskrit text of the Rig Veda. Both this and the Sanskrit Rig Veda require browser support for Unicode. If you have trouble seeing non-Latin characters in this text, refer to the Sacred-texts.

Editorial to Book Five

The Rig Veda is the world's oldest and largest religious texts consisting of just over one thousand Hymns, containing over ten thousand verses divided into ten books. These Sacred Hymns are usually dated to the late Bronze Age, but many of these Hymns may actually be considerably older. The name Rig Veda means Praise (Rig) Knowledge (Veda), Veda is an ancient Indo-European root word that in many modern Indo-European Languages still means knowledge of a sacred nature. The Rig Veda is written in an archaic form of Sanskrit and is a foundation document in the studies of ancient Indo-European languages.

Traditionally the Rig Veda was hand written with ink, on Birch bark sheets that are then bound with wooden covers painted red. The Birch tree is not found on the plains of India and the Birch bark is imported from Kashmir and the Himalayan mountains. Birch trees are well known to be symbiotic with Amanita Muscaria and explain the link of this Holy Book made of Birch bark and Amanita Muscaria as the God Soma.

The drinkable, Immortal, living God, Soma, is mentioned in almost every one of the thousand Hymns as the preferred drink of both Gods and men. There are one hundred and fourteen Hymns specifically about Soma in book nine of the Rig Veda plus a few Soma hymns scattered through the other books of the Rig Veda.

These Sacred Hymns were composed by Soma intoxicated "Seers and Sages" living very intimately with nature and are rich in naturalistic poetic imagery and animal metaphors and also contain a multitude of names that specifically refer to the God Soma. Many of these Soma hymns ring with ecstatic praise of the Soma plant/god/drink. Some of these Hymns poetically describe the mountainous natural habitat and brilliant Red or Gold appearance of the Soma plant. Other Hymns describe the processing sequence of the Soma plant into the Soma drink

in the Soma sacrifice ceremony. A few Hymns also contain clear references to healings and increased life spans of Soma users.

The secret of Magic cups or what we would call the Holy Grail is found scattered through the Hymns of book nine. The Seers and Sages that composed this book were experts on the Soma plant/drink/god and loudly proclaim the secret of Soma's immortality, but to understand what they are saying, you have to know that Amanita Muscaria is the real Soma plant and that it is capable of being completely dried, rehydrated, pounded between stones, and turned into the gods own beloved juice, every drop of this Ambrosia can resurrect, and create a magic cup or larger magic vessel simply by a terra cotta or wooden cup being used to hold Soma. Only, with this knowledge can you begin to understand what these Sacred Hymns are really saying regarding Soma the "Immortal God".

The Rigveda Samhita is the oldest significant extant Indian text. It is a collection of 1,028 Vedic Sanskrit hymns and 10,600 verses in all, organized into ten mandalas . The hymns are dedicated to Rig Vedic deities.

Rigveda means the Veda of Adoration and mostly contains verses adoring or adulating deities. But it also dealt with other subjects, like the procedure of wedding, the folly of gambling. About two-thirds of Rigveda is about the gods Agni (Fire) and Indra (Ruler of the gods). Other Rigvedic gods include Rudra, the two Ashvins, Savitar and Surya, Varuna, the Maruts and the Ribhus. There are references to a divine creeper, the Soma, whose juice was an energizer. Some animals like horses, some rivers, and even some implements (like mortar and pestle) were deified. Rigveda contains a sense of intimate communion between Nature and the Rishis or visionaries. According to some, the concerns of Rigveda are those of simple, nomadic, pastoral Aryans. According to others, the people in the times of the Rigveda had a settled home, definite mode of life, developed social customs, political organizations, and even arts and amusements. Rigveda is the oldest, largest and most important of the Vedas, containing ten thousand verses forming 1017 poems in 20 groups.

The Rig Veda is the oldest of the Vedas. All the other Vedas are based upon it and consist to a large degree of various hymns from it. It consists of a thousand such hymns of different seers, each hymn averaging around ten verses. The Rig Veda is the oldest book in Sanskrit or any Indo-European language. Its date is debatable. Many great Yogis and scholars who have understood the astronomical references in the hymns, date the Rig Veda as before 4000 B.C., perhaps as early as 12,000. Modern western scholars tend to date it around 1500 B.C., though recent archeological finds in India (like Dwaraka) now appear to require a much earlier date. While the term Vedic is often given to any layer of the Vedic teachings including the Bhagavad Gita, technically it applies primarily to the Rig Veda.

The Rig Veda is the book of Mantra. It contains the oldest form of all the Sanskrit mantras. It is built around a science of sound which comprehends the meaning and power of each letter. Most aspects of Vedic science like the practice of yoga, meditation, mantra and Ayurveda can be found in the Rig Veda and still use many terms that come from it.

While originally several different versions or recensions of the Rig Veda were said to exist, only one remains. Its form has been structured in several different ways to guarantee its authenticity and proper preservation through time.

Book Five

Hymn 1. Agni

1. Agni is wakened by the people's fuel to meet the Dawn who cometh like a milch-cow.

Like young trees shooting up on high their branches, his flames are rising to the vault of heaven.

2 For worship of the Gods the Priest was wakened: at morning gracious Agni hath arisen.

Kindled, his radiant might is made apparent, and the great Deity set free from darkness.

3 When he hath stirred the line of his attendants, with the pure milk pure Agni is anointed.

The strength-bestowing gift is then made ready, which spread in front, with tongues, erect, he drinketh.

4 The spirits of the pious turn together to Agni, as the eyes of all to Sūrya.

He, when both Dawns of different hues have borne him, springs up at daybreak as a strong white charger.

5 The noble One was born at days' beginning, laid red in colour mid the well-laid fuel.

Yielding in every house his seven rich treasures, Agni is seated, Priest most skilled in worship.

6 Agni hath sat him down, a Priest most skilful, on a sweet-smelling place, his Mother's bosom.

Young, faithful, sage, preeminent o'er many, kindled among the folk whom he sustaineth.

7 This Singer excellent at sacrifices, Agni the Priest, they glorify with homage.

Him who spread out both worlds by Law Eternal they balm with oil, strong Steed who never faileth.

8. He, worshipful House-Friend, in his home is worshipped, our own auspicious guest, lauded by sages.

That strength the Bull with thousand horns possesses. In might, O Agni, thou excellest others.

9 Thou quickly passest by all others, Agni, for him to whom thou hast appeared most lovely,

Wondrously fair, adorable, effulgent, the guest of men, the darling of the people.

10 To thee, Most Youthful God! to thee, O Agni from near and far the people bring their tribute.

Mark well the prayer of him who best extols thee. Great, high, auspicious, Agni, is thy shelter.

11 Ascend to-day thy splendid car, O Agni, in splendour, with the Holy Ones around it.

Knowing the paths by mid-air's spacious region bring hither Gods to feast on our oblation.

12 To him adorable, sage, strong and mighty we have sung forth our song of praise and homage.

Gavisthira hath raised with prayer to Agni this laud far-reaching, like gold light to heaven.

Hymn 2. Agni.

1. THE youthful Mother keeps the Boy in secret pressed to her close, nor yields him to the Father.

But, when he lies upon the arm, the people see his unfading countenance before them.

2 What child is this thou carriest as handmaid, O Youthful One? The Consort-Queen hath borne him.

The Babe unborn increased through many autumns. I saw him born what time his Mother bare him.

3 I saw him from afar gold-toothed, bright-coloured, hurling his weapons from his habitation,

What time I gave him Amṛta free from mixture. How can the Indraless, the hymnless harm me?

4 I saw him moving from the place he dwells in, even as with a herd, brilliantly shining.

These seized him not: he had been born already. They who were grey with age again grow youthful.

5 Who separate my young bull from the cattle, they whose protector was in truth no stranger?

Let those whose hands have seized upon them free them. May he, observant, drive the herd to us-ward.

6 Mid mortal men godless have secreted the King of all who live, home of the people.

So may the prayers of Atri give him freedom. Reproached in turn be those who now reproach him.

7 Thou from the stake didst loose e'en Śunaḥśepa bound for a thousand; for he prayed with fervour.

So, Agni, loose from us the bonds that bind us, when thou art seated here, O Priest who knowest.

8 Thou hast sped from me, Agni, in thine anger: this the protector of Gods' Laws hath told me.

Indra who knoweth bent his eye upon thee: by him instructed am I come, O Agni.

9 Agni shines far and wide with lofty splendour, and by his greatness makes all things apparent.

He conquers godless and malign enchantments, and sharpens both his horns to gore the Rakṣas.

10 Loud in the heaven above be Agni's roarings with keen-edged weapons to destroy the demons.

Forth burst his splendours in the Soma's rapture. The godless bands press round but cannot stay him.

11 As a skilled craftsman makes a car, a singer I, Mighty One! this hymn for thee have fashioned.

If thou, O Agni, God, accept it gladly, may we obtain thereby the heavenly Waters.

12 May he, the strong-necked Steer, waxing in vigour, gather the foeman's wealth with none to check him.

Thus to this Agni have the Immortals spoken. To man who spreads the grass may he grant shelter, grant shelter to the man who brings oblation.

Hymn 3. Agni.

1. THOU at thy birth art Varuṇa, O Agni; when thou art kindled thou becomest Mitra.

In thee, O Son of Strength, all Gods are centred. Indra art thou to man who brings oblation.

2 Aryaman art thou as regardeth maidens mysterious, is thy name, O Self-sustainer.

As a kind friend with streams of milk they balm thee what time thou makest wife and lord one-minded.

3 The Maruts deck their beauty for thy glory, yea, Rudra! for thy birth fair, brightly-coloured.

That which was fixed as Viṣṇu's loftiest station—therewith the secret of the Cows thou guardest.

4 Gods through thy glory, God who art so lovely! granting abundant gifts gained life immortal.

As their own Priest have men established Agni; and serve him fain for praise from him who liveth.

5 There is no priest more skilled than thou in worship; none Self-sustainer pass thee in wisdom.

The man within whose house as guest thou dwellest, O God, by sacrifice shall conquer mortals.

6 Aided by thee, O Agni may we conquer through our oblation, fain for wealth, awakened:

May we in battle, in the days' assemblies, O Son of Strength, by riches conquer mortals.

7 He shall bring evil on the evil-plotter whoever turns against us sin and outrage. Destroy this calumny of him, O Agni, whoever injures us with double-dealing.

8 At this dawn's flushing, God! our ancient fathers served thee with offerings, making thee their envoy,

When, Agni, to the store of wealth thou goest, a God enkindled with good things by mortals.

9 Save, thou who knowest, draw thy father near thee, who counts as thine own son, O Child of Power.

O sapient Agni, when wilt thou regard us? When, skilled in holy Law, wilt thou direct us?

10 Adoring thee he gives thee many a title, when thou, Good Lord! acceptest this as Father.

And doth not Agni, glad in strength of Godhead, gain splendid bliss when he hath waxen mighty?

11 Most Youthful Agni, verily thou bearest thy praiser safely over all his troubles.

Thieves have been seen by us and open foemen: unknown have been the plottings of the wicked.

12 To thee these eulogies have been directed: or to the Vasu hath this sin been spoken.

But this our Agni, flaming high, shall never yield us to calumny, to him who wrongs us.

Hymn 4. Agni.

1. O AGNI, King and Lord of wealth and treasures, in thee is my delight at sacrifices.

Through thee may we obtain the strength we long for, and overcome the fierce attacks of mortals.

2 Agni, Eternal Father, offering-bearer, fair to behold, far-reaching, far-
refulgent,

From well-kept household fire beam food to feed us, and measure out to us
abundant glory.

3 The Sage of men, the Lord of human races, pure, purifying Agni, balmed with
butter,

Him the Omniscient as your Priest ye stablish: he wins among the Gods things
worth the choosing.

4 Agni, enjoy, of one accord with Iḷā, striving in rivalry with beams of Sūrya,

Enjoy, O Jātavedas, this our fuel, and bring the Gods to us to taste oblations.

5 As dear House-Friend, guest welcome in the dwelling, to this our sacrifice
come thou who knowest.

And, Agni, having scattered all assailants, bring to us the possessions of our
foemen.

6 Drive thou away the Dasyu with thy weapon. As, gaining vital power for thine
own body,

O Son of Strength, the Gods thou satisfiest, so in fight save us, most heroic
Agni.

7 May we, O Agni, with our lauds adore thee, and with our gifts, fair-beaming
Purifier!

Send to us wealth containing all things precious: bestow upon us every sort of
riches.

8 Son of Strength, Agni, dweller in three regions, accept our sacrifice and our
oblation.

Among the Gods may we be counted pious: protect us with a triply-guarding
shelter.

9 Over all woes and dangers, Jātavedas, bear us as in a boat across a river.

Praised with our homage even as Atri praised thee, O Agni, be the guardian of our bodies.

10 As I, remembering thee with grateful spirit, a mortal, call with might on thee Immortal,

Vouchsafe us high renown, O Jātavedas, and may I be immortal by my children.

11 The pious man, O Jātavedas Agni, to whom thou grantest ample room and pleasure,

Gaineth abundant wealth with sons and horses, with heroes and with kine for his well-being.

Hymn 5 Āprīs.

1. To Agni, Jātavedas, to the flame, the well-enkindled God,
Offer thick sacrificial oil.

2 He, Narāśansa, ne'er beguiled, inspiriteth this sacrifice:
For sage is he, with sweets in hand.

3 Adored, O Agni, hither bring Indra the Wonderful, the Friend,
On lightly-rolling car to aid.

4 Spread thyself out, thou soft as wool The holy hymns have sung to thee.
Bring gain to us, O beautiful!

5 Open yourselves, ye Doors Divine, easy of access for our aid:
Fill, more and more, the sacrifice.

6 Fair strengtheners of vital power, young Mothers of eternal Law,
Morning and Night we supplicate.

7 On the wind's flight come, glorified, ye two celestial Priests of man
Come ye to this our sacrifice.

8 Iḷā, Sarasvatī, Mahī, three Goddesses who bring us weal,
Be seated harmless on the grass.

9 Rich in all plenty, Tvaṣṭar, come auspicious of thine own accord
Help us in every sacrifice.

10 Vanaspati, wherever thou knowest the Gods' mysterious names,
Send our oblations thitherward.

11 To Agni and to Varuṇa, Indra, the Maruts, and the Gods,
With Svāhā be oblation brought.

Hymn 6. Agni.

1. I VALUE Agni that good Lord, the home to which the kine return:

Whom fleet-foot coursers seek as home, and strong enduring steeds as home.
Bring food to those who sing thy praise.

2 It's Agni whom we laud as good, to whom the milch-kine come in herds,
To whom the chargers swift of foot, to whom our well-born princes come. Bring
food to those who sing thy praise.

3 Agni the God of all mankind, gives, verily, a steed to man.

Agni gives precious gear for wealth, treasure he gives when he is pleased. Bring
food to those who sing thy praise.

4 God, Agni, we will kindle thee, rich in thy splendour, fading not,

So that this glorious fuel may send forth by day its light for thee. Bring food to
those who sing thy praise.

5 To thee the splendid, Lord of flame, bright, wondrous, Prince of men, is
brought.

Oblation with the holy verse, O Agni, bearer of our gifts.

Bring food to those who sing thy praise.

6 These Agnis in the seats of the fire nourish each thing most excellent.

They give delight, they spread abroad, they move themselves continually. Bring
food to those who sing thy praise.

7 Agni, these brilliant flames of thine wax like strong chargers mightily,

Who with the treadings of their hoofs go swiftly to the stalls of kine. Bring food to those who sing thy praise.

8 To us who laud thee, Agni, bring fresh food and safe and happy homes.

May we who have sung hymns to thee have thee for envoy in each house. Bring food to those who sing thy praise.

9 Thou, brilliant God, within thy mouth warmest both ladles of the oil.

So fill us also, in our hymns, abundantly, O Lord of Strength. Bring food to those who sing thy praise.

10 Thus Agni have we duly served with sacrifices and with hymns.

So may he give us what we crave, store of brave sons and fleet-foot steeds. Bring food to those who sing thy praise.

Hymn 7. Agni.

1. OFFER to Agni, O my friends, your seemly food, your seemly praise;

To him supremest o'er the folk, the Son of Strength, the mighty Lord:

2 Him in whose presence, when they meet in full assembly, men rejoice;

Even him whom worthy ones inflame, and living creatures bring to life.

3 When we present to him the food and sacrificial gifts of men,

He by the might of splendour grasps the holy Ordinance's rein.

4 He gives a signal in the night even to him who is afar,

When he, the Bright, unchanged by eld, consumes the sovrans of the wood.

5 He in whose service on the ways they offer up their drops of sweat,

On him is their high kin have they mounted, as ridges on the earth.

6 Whom, sought of many, mortal man hath found to be the Stay of all;

He who gives flavour to our food, the home of every man that lives.

7 Even as a herd that crops the grass he shears the field and wilderness,

With flashing teeth and beard of gold, deft with his unabated might.

8 For him, to whom, bright as an axe he, as to Atri, hath flashed forth,

Hath the well-bearing Mother borne, producing when her time is come.

9 Agni to whom the oil is shed by him thou lovest to support,

Bestow upon these mortals fame and splendour and intelligence.

10 Such zeal hath he, resistless one: he gained the cattle given by thee.

Agni, may Atri overcome the Dasyus who bestow no gifts, subdue the men who give no food.

Hymn 8. Agni.

1. O AGNI urged to strength, the men of old who loved the Law enkindled thee,
the Ancient, for their aid,

Thee very bright, and holy, nourisher of all, most excellent, the Friend and
Master of the home.

2 Thee, Agni, men have stablished as their guest of old, as Master of the
household, thee, with hair of flame;

High-bannered, multiform, distributor of wealth, kind helper, good protector,
drier of the floods.

3 The tribes of men praise thee, Agni, who knowest well burnt offerings, the
Discerner, lavishest of wealth,

Dwelling in secret, Blest One! visible to all, loud-roaring, skilled in worship,
glorified with oil.

4 Ever to thee, O Agni, as exceeding strong have we drawn nigh with songs and
reverence singing hymns.

So be thou pleased with us, Aṅgiras! as a God enkindled by the noble with
man's goodly light.

5 Thou, Agni! multiform, God who art lauded much! givest in every house
subsistence as of old.

Thou rulest by thy might o'er food of many a sort: that light of thine when
blazing may not be opposed.

6 The Gods, Most Youthful Agni, have made thee, inflamed, the bearer of
oblations and the messenger.

Thee, widely-reaching, homed in sacred oil, invoked, effulgent, have they made the Eye that stirs the thought.

7 Men seeking joy have lit thee worshipped from of old, O Agni, with good fuel and with sacred oil.

So thou, bedewed and waxing mighty by the plants, spreadest thyself abroad over the realms of earth.

Hymn 9. Agni.

1. BEARING; oblations mortal men, O Agni, worship thee the God.

I deem thee Jātavedas: bear our offerings, thou, unceasingly.

2 In the man's home who offers gifts, where grass is trimmed, Agni is Priest,

To whom all sacrifices come and strengthenings that win renown.

3 Whom, as an infant newly-born, the kindling-sticks have brought to life,

Sustainer of the tribes of men, skilled in well-ordered sacrifice.

4 Yea, very hard art thou to grasp, like offspring of the wriggling snakes,

When thou consumest many woods like an ox, Agni, in the mead.

5 Whose flames, when thou art sending forth the smoke, completely reach the mark,

When Tr̥ta in the height of heaven, like as a smelter fanneth thee, e'en as a smelter sharpeneth thee.

6 O Agni, by thy succour and by Mitra's friendly furtherance,

May we, averting hate, subdue the wickedness of mortal men.

7 O Agni, to our heroes bring such riches, thou victorious God.

May he protect and nourish us, and help in gaining strength: be thou near us in fight for our success.

Hymn 10. Agni.

1. BRING us most mighty splendour thou, Agni, resistless on thy way.

With overflowing store of wealth mark out for us a path to strength.

2 Ours art thou, wondrous Agni, by wisdom and bounteousness of power.
 The might of Asuras rests on thee, like Mitra worshipful in act.

3 Agni, increase our means of life, increase the house and home of these,
 The men, the princes who have won great riches through our hymns of praise.

4 Bright Agni, they who deck their songs for thee have horses as their meed.
 The men are mighty in their might, they whose high laud, as that of heaven,
 awakes thee of its own accord.

5 O Agni, those resplendent flames of thine go valorously forth,
 Like lightnings flashing round us, like a rattling car that seeks the spoil.

6 Now, Agni, come to succour us; let priests draw nigh to offer gifts;
 And let the patrons of our rites subdue all regions of the earth.

7 Bring to us, Agni, Aṅgiras, lauded of old and lauded now,
 Invoker! wealth to quell the strong, that singers may extol thee. Be near us in
 fight for our success.

Hymn 11. Agni.

1. THE watchful Guardian of the people hath been born, Agni, the very strong,
 for fresh prosperity.
 With oil upon his face, with high heaven-touching flame, he shineth splendidly,
 pure, for the Bharatas.

2 Ensign of sacrifice, the earliest Household-Priest, the men have kindled Agni
 in his threefold seat,
 With Indra and the Gods together on the grass let the wise Priest sit to complete
 the sacrifice.

3 Pure , unadorned, from thy two Mothers art thou born: thou camest from
 Vivasvān as a charming Sage.
 With oil they strengthened thee, O Agni, worshipped God: thy banner was the
 smoke that mounted to the sky.

4 May Agni graciously come to our sacrifice. The men bear Agni here and there
 in every house.

He hath become an envoy, bearer of our gifts: electing Agni, men choose one exceeding wise.

5 For thee, O Agni, is this sweetest prayer of mine: dear to thy spirit be this product of my thought.

As great streams fill the river so our song of praise fill thee, and make thee yet more mighty in thy strength.

6 O Agni, the Angirasas discovered thee what time thou layest hidden, fleeing back from wood to wood.

Thou by attrition art produced as conquering might, and men, O Angiras, call thee the Son of Strength.

Hymn 12. Agni.

1. To Agni, lofty Asura, meet for worship, Steer of eternal Law, my prayer I offer;

I bring my song directed to the Mighty like pure oil for his mouth at sacrifices.

2 Mark the Law, thou who knowest, yea, observe it: send forth the full streams of eternal Order.

I use no sorcery with might or falsehood the sacred Law of the Red Steer I follow.

3 How hast thou, follower of the Law eternal, become the knower of a new song, Agni?

The God, the Guardian of the seasons, knows me: the Lord of him who won this wealth I know not.

4 Who, Agni, in alliance with thy foeman, what splendid helpers won for them their riches?

Agni, who guard the dwelling-place of falsehood? Who are protectors of the speech of liars?

5 Agni, those friends of thine have turned them from thee: gracious of old, they have become ungracious.

They have deceived themselves by their own speeches, uttering wicked words against the righteous.

6 He who pays sacrifice to thee with homage, O Agni, keeps the Red Steer's Law eternal;

Wide is his dwelling. May the noble offspring of Nahuṣa who wandered forth come hither.

Hymn 13. Agni.

1. WITH songs of praise we call on thee, we kindle thee with songs of praise, Agni, with songs of praise, for help.

2 Eager for wealth, we meditate Agni's effectual praise to-day, Praise of the God who touches heaven.

3 May Agni, Priest among mankind, take pleasure in our songs of praise, And worship the Celestial Folk.

4 Thou, Agni, art spread widely forth, Priest dear and excellent; through thee Men make the sacrifice complete.

5 Singers exalt thee, Agni, well lauded, best giver of our strength: So grant thou us heroic might.

6 Thou Agni, as the felly rings the spokes, encompassest the Gods. I yearn for bounty manifold.

Hymn 14 Agni.

1. ENKINDLING the Immortal, wake Agni with song of praise: may he bear our oblations to the Gods.

2 At high solemnities mortal men glorify him the Immortal, best At sacrifice among mankind.

3 That he may bear their gifts to heaven, all glorify him Agni, God, With ladle that distilleth oil.

4 Agni shone bright when born, with light killing the Dasyus and the dark: He found the Kine, the Floods, the Sun.

5 Serve Agni, God adorable, the Sage whose back is balmed with oil:

Let him approach, and hear my call.

6 They have exalted Agni, God of all mankind, with oil and hymns

Of praise, devout and eloquent.

Hymn 15. Agni.

1. To him, the far-renowned, the wise Ordainer, ancient and glorious, a song I offer.

Enthroned in oil, the Asura, bliss-giver, is Agni, firm support of noble, riches.

2 By holy Law they kept supporting Order, by help of sacrifice, in loftiest heaven,—

They who attained with born men to the unborn, men seated on that stay, heaven's firm sustainer.

3 Averting woe, they labour hard to bring him, the ancient, plenteous food as power resistless.

May he, born newly, conquer his assailants: round him they stand as round an angry lion.

4 When, like a mother, spreading forth to nourish, to cherish and regard each man that liveth,—

Consuming all the strength that thou hast gotten, thou wanderest round, thyself, in varied fashion.

5 May strength preserve the compass of thy vigour, God! that broad stream of thine that beareth riches.

Thou, like a thief who keeps his refuge secret, hast holpen Atri to great wealth, by teaching.

Hymn 16. Agni.

1. GREAT power is in the beam of light, sing praise to, Agni, to the God

Whom men have set in foremost place like Mitra with their eulogies.

2 He by the splendour of his arms is Priest of every able man.
Agni conveys oblation straight, and deals, as Bhaga deals, his boons.
3 All rests upon the laud and love of him the rich, high-flaming God,
On whom, loud-roaring, men have laid great strength as on a faithful friend.
4 So, Agni, be the Friend of these with liberal gift of hero strength.
Yea, Heaven and Earth have not surpassed this Youthful One in glorious fame.
5 O Agni, quickly come to us, and, glorified, bring precious wealth.
So we and these our princes will assemble for the good of all. Be near in fight to prosper us.

Hymn 17. Agni.

1. GOD, may a mortal call the Strong hither, with solemn rites, to aid,
A man call Agni to protect when sacrifice is well prepared.
2 Near him thou seemest mightier still in native glory, set to hold
Apart yon flame-hued vault of heaven, lovely beyond the thought of man.
3 Yea, this is by the light of him whom powerful song hath bound to act,
Whose beams of splendour flash on high as though they sprang from heavenly seed.
4 Wealth loads the Wonder-Worker's car through his, the very wise One's power.
Then, meet to be invoked among all tribes, is Agni glorified.
5 Now, too, the princes shall obtain excellent riches by our lips.
Protect us for our welfare: lend thy succour, O thou Son of Strength. Be near in fight to prosper us.

Hymn 18. Agni.

1. AT dawn let Agni, much-beloved guest of the house, be glorified;
Immortal who delights in all oblations brought by mortal men.

2 For Dvita who receives through wealth of native strength maimed offerings,
Thy praiser even gains at once the Soma-drops, Immortal Gods!

3 Nobles, with song I call that car of yours that shines with lengthened life,
For, God who givest steeds! that car hither and thither goes unharmed.

4 They who have varied ways of thought, who guard the lauds within their lips,
And strew the grass before the light, have decked themselves with high renown.

5 Immortal Agni, give the chiefs, heroes who institute the rite,
Heroes' illustrious, lofty fame, who at the synod met for praise presented me
with fifty steeds.

Hymn 19. Agni.

1. ONE state begets another state: husk is made visible from husk:

Within his Mother's side he speaks.

2 Discerning, have they offered gifts: they guard the strength that never wastes.

To a strong fort have they pressed in.

3 Śvaitreya's people, all his men, have gloriously increased in might.

A gold chain Bṛhaduktha wears, as, through this Soma, seeking spoil.

4 I bring, as 'twere, the longed-for milk, the dear milk of the Sister-Pair.

Like to a caldron filled with food is he, unconquered, conquering all.

5 Beam of light, come to us in sportive fashion, finding thyself close to the wind
that fans thee.

These flames of his are wasting flames, like arrows keen-pointed, sharpened, on
his breast.

Hymn 20. Agni.

1. AGNI, best winner of the spoil, cause us to praise before the Gods

As our associate meet for lauds, wealth which thou verily deemest wealth.

2 Agni, the great who ward not off the anger of thy power and might

Stir up the wrath and hatred due to one who holds an alien creed.

3 Thee, Agni, would we choose as Priest, the perfecter of strength and skill;

We who bring sacred food invoke with song thee Chief at holy rites.

4 Here as is needful for thine aid we toil, O Conqueror, day by day,

For wealth, for Law. May we rejoice, Most Wise One! at the feast, with kine,
rejoice, with heroes, at the feast.

Hymn 21. Agni.

1. WE stablish thee as Manus used, as Manus used we kindle thee.

Like Manus, for the pious man , Aṅgiras, Agni, worship Gods.

2 For well, O Agni, art thou pleased when thou art kindled mid mankind.

Straight go the ladles unto thee, thou highborn God whose food is oil.

3 Thee have all Gods of one accord established as their messenger.

Serving at sacrifices men adore thee as a God, O Sage.

4 Let mortal man adore your God, Agni, with worship due to Gods.

Shine forth enkindled, Radiant One. Sit in the chamber of the Law, sit in the
chamber of the food.

Hymn 22. Agni.

1. LIKE Atri, Viśvasāman! sing to him of purifying light,

Who must be praised in holy rites, the Priest most welcome in the house.

2 Set Jātavedas in his place, Agni the God and Minister.

Let sacrifice proceed to-day duly, comprising all the Gods.

3 All mortals come to thee for aid, the God of most observant mind.

Of thine excelling favour we bethink us as we long for it.

4 Mark with attention this our speech, O Agni, thou victorious One.

Thee, Strong-jawed! as the homestead's Lord, the Atris with their lauds exalt,
the Atris beautify with songs.

Hymn 23. Agni.

1. By thy fair splendour's mighty power, O Agni, bring victorious wealth,
Wealth that o'ercometh all mankind, and, near us, conquereth in fight.
- 2 Victorious Agni, bring to us the wealth that vanquisheth in war;
For thou art wonderful and true, giver of strength in herds of kine.
- 3 For all the folk with one accord, whose sacred grass is trimmed and strewn,
Invite thee to their worship-halls, as a dear Priest, for choicest wealth.
- 4 For he, the God of all men, hath gotten him might that quelleth foes.
O Agni, in these homes shine forth, bright God! for our prosperity, shine,
Purifier! splendidly.

Hymn 24. Agni.

1. O AGNI, be our nearest Friend, be thou a kind deliverer and a gracious
Friend.
- 2 Excellent Agni, come thou nigh to us, and give us wealth most splendidly
renowned.
- 3 So hear us, listen to this call of ours, and keep us far from every sinful man.
- 4 To thee then, O Most Bright, O Radiant God, we come with prayer for
happiness for our friends.

Hymn 25. Agni.

1. I WILL sing near, for grace, your God Agni, for he is good to us.
Son of the Brands, may he give gifts, and, righteous, save us from the foe.
- 2 For he is true, whom men of old enkindled, and the Gods themselves,
The Priest with the delicious tongue, rich with the light of glorious beams.
- 3 With wisdom that surpasseth all, with gracious will most excellent,
O Agni, worthy of our choice, shine wealth on us through hymns of praise.
- 4 Agni is King, for he extends to mortals and to Gods alike.

Agni is bearer of our gifts. Worship ye Agni with your thoughts.
5 Agni gives to the worshipper a son, the best, of mightiest fame,
Of deep devotion, ne'er subdued, bringer of glory to his sire.
6 Agni bestows the hero-lord who conquers with the men in fight.
Agni bestows the fleet-foot steed, the victor never overcome.
7 The mightiest song is Agni's: shine on high, thou who art rich in light.
Like the Chief Consort of a King, riches and strength proceed from thee.
8 Resplendent are thy rays of light: loud is thy voice like pressing-stones.
Yea, of itself thy thunder goes forth like the roaring of the heaven.
9 Thus, seeking riches, have we paid homage to Agni Conqueror.
May he, most wise, as with a ship, carry us over all our foes.

Hymn 26. Agni.

1. O AGNI, Holy and Divine, with splendour and thy pleasant tongue
Bring hither and adore the Gods.
2 We pray thee, thou who droppeth oil, bright-rayed! who lookest on the Sun,
Bring the Gods hither to the feast.
3 We have enkindled thee, O Sage, bright caller of the Gods to feast.
O Agni, great in Sacrifice.
4 O Agni, come with all the Gods, come to our sacrificial gift:
We choose thee as Invoking Priest.
5 Bring, Agni, to the worshipper who pours the juice, heroic strength:
Sit with the Gods upon the grass.
6 Victor of thousands, Agni, thou, enkindled, cherishest the laws,
Laud-worthy, envoy of the Gods.
7 Set Agni Jātavedas down, the bearer of our sacred gifts,
Most Youthful, God and Minister.

8 Duly proceed our sacrifice, comprising all the Gods, to-day:
Strew holy grass to be their seat.

9 So may the Maruts sit thereon, the Aśvins, Mitra, Varuṇa:
The Gods with all their company.

Hymn 27. Agni.

1. THE Godlike hero, famous of nobles, hath granted me two oxen with a wagon.

Trvrsan's son Tryaruna hath distinguished himself, Vaiśvānara Agni! with ten thousands.

2 Protect Tryaruna, as thou art waxing strong and art highly praised, Vaiśvānara Agni!

Who granteth me a hundred kine and twenty, and two bay horses, good at draught, and harnessed.

3 So Trasadasyu served thee, God Most Youthful, craving thy favour for the ninth time, Agni;

Tryaruna who with attentive spirit accepteth many a song from me the mighty.

4 He who declares his wish to me, to Asvamedha, to the Prince,

Pays him who with his verse seeks gain, gives power to him who keeps the Law.

5 From whom a hundred oxen, all of speckled hue, delight my heart,

The gifts of Asvamedha, like thrice-mingled draughts of Soma juice.

6 To Asvamedha who bestows a hundred gifts grant hero power,

O Indra-Agni! lofty rule like the unwasting Sun in heaven.

Hymn 28. Agni.

1. AGNI inflamed hath sent to heaven his lustre: he shines forth widely turning unto Morning.

Eastward the ladle goes that brings all blessing, praising the God with homage and oblation.

2 Enkindled, thou art King of the immortal world: him who brings offerings thou attendest for his weal.

He whom thou urgest on makes all possessions his: he sets before thee, Agni, gifts that guests may claim.

3 Show thyself strong for mighty bliss, O Agni, most excellent be thine effulgent splendours.

Make easy to maintain our household lordship, and overcome the might of those who hate us.

4 Thy glory, Agni, I adore, kindled, exalted in thy strength.

A Steer of brilliant splendour, thou art lighted well at sacred rites.

5 Agni, invoked and kindled, serve the Gods, thou skilled in sacrifice:

For thou art bearer of our gifts.

6 Invoke and worship Agni while the sacrificial rite proceeds:

For offering-bearer choose ye him.

Hymn 29. Agni.

1. MAN'S worship of the Gods hath three great lustres, and three celestial lights have they established

The Maruts gifted with pure strength adore thee, for thou, O Indra, art their sapient Ṛṣi.

2 What time the Maruts sang their song to Indra, joyous when he had drunk of Soma juices,

He grasped his thunderbolt to slay the Dragon, and loosed, that they might flow, the youthful Waters.

3 And, O ye Brahmans, Maruts, so may Indra drink draughts of this my carefully pressed Soma;

For this oblation found for man the cattle, and Indra, having quaffed it, slew the Dragon.

4 Then heaven and earth he sundered and supported: wrapped even in these he struck the Beast with terror.

So Indra forced the Engulfer to disgorgement, and slew the Dānava. panting against him.

5 Thus all the Gods, O Maghavan, delivered to thee of their free will the draught of Soma;

When thou for Etaśa didst cause to tarry the flying mares of Sūrya racing forward.

6 When Maghavan with the thunderbolt demolished his nine-and-ninety castles all together,

The Maruts, where they met, glorified Indra: ye with the Tṛṣṭup hymn obstructed heaven.

7 As friend to aid a friend, Agni dressed quickly three hundred buffaloes, even as he willed it.

And Indra, from man's gift, for Vṛtra's slaughter, drank ofr at once three lakes of pressed-out Soma.

8 When thou three hundred buffaloes' flesh hadst eaten, and drunk, as Maghavan, three lakes of Soma,

All the Gods raised as 'twere a shout of triumph to Indra praise because he slew the Dragon.

9 What time ye came with strong steeds swiftly speeding, O Uśanā and Indra, to the dwelling,

Thou camest thither -conquering together with Kutsa and the Gods: thou slewest Śuṣṇa.

10 One car-wheel of the Sun thou rolledst forward, and one thou settest free to move for Kutsa.

Thou slewest noseless Dasyus with thy weapon, and in their home o'erthrewest hostile speakers.

11 The lauds of Gauriviti made thee mighty to Vidathin's son, as prey, thou gavest Pipru.

Rjisivan drew thee into friendship dressing the sacred food, and thou hast drunk his Soma.

12 Navagvas and Dasgvas with libations of Soma juice sing hymns of praise to Indra.

Labouring at their task the men laid open the stall of Kine though firmly closed and fastened.

13 How shall I serve thee, Maghavan, though knowing full well what hero deeds thou hast accomplished?

And the fresh deeds which thou wilt do, Most Mighty! these, too, will we tell forth in sacred synods.

14 Resistless from of old through hero courage, thou hast done all these many acts, O Indra.

What thou wilt do in bravery, Thunder-wielder! none is there who may hinder this thy prowess.

15 Indra, accept the prayers which now are offered, accept the new prayers, Mightiest! which we utter.

Like fair and well-made robes, I, seeking riches, as a deft craftsman makes a car, have wrought them.

Hymn 30. Indra.

1. WHERE is that Hero? Who hath looked on Indra borne on light-rolling car by Tawny Coursers,

Who, Thunderer, seeks with wealth the Soma-presser, and to his house goes, much-invoked, to aid him?

2 I have beheld his strong and secret dwelling, longing have sought the Founder's habitation.

I asked of others, and they said in answer, May we, awakened men, attain to Indra.

3 We will tell, Indra, when we pour libation, what mighty deeds thou hast performed to please us.

Let him who knows not learn, who knows them listen: hither rides Maghavan with all his army.

4 Indra, when born, thou madest firm thy spirit: alone thou seekest war to fight with many.

With might thou clavest e'en the rock asunder, and foundest out the stable of the Milch-kine.

5 When thou wast born supremest at a distance, bearing a name renowned in far-off regions,

Since then e'en Gods have been afraid of Indra: he conquered all the floods which served the Dāsa.

6 These blissful Maruts sing their psalm to praise thee, and pour to thee libation of the Soma.

Indra with wondrous powers subdued the Dragon, the guileful lurker who beset the waters.

7 Thou, Maghavan, from the first didst scatter foemen, speeding, while joying in the milk, the Giver.

There, seeking man's prosperity, thou torest away the head of Namuci the Dāsa.

8 Pounding the head of Namuci the Dāsa, me, too thou madest thine associate, Indra!

Yea, and the rolling stone that is in heaven both worlds, as on a car, brought to the Maruts.

9 Women for weapons hath the Dāsa taken, What injury can his feeble armies To me?

Well he distinguished his two different voices, and Indra then advanced to fight the Dasyu.

10 Divided from their calves the Cows went lowing around, on every side, hither and thither.

These Indra re-united with his helpers, what time the well-pressed Soma made him joyful.

11 What time the Somas mixed by Babhru cheered him, loud the Steer bellowed in his habitations.

So Indra drank thereof, the Fort-destroyer, and gave him guerdon, in return, of milch-kine.

12 This good deed have the Rusamas done, Agni! that they have granted me four thousand cattle.

We have received Rnancaya's wealth, of heroes the most heroic, which was freely offered.

13 The Rusamas, O Agni, sent me homeward with fair adornment and with kine in thousands.

The strong libations have made Indra joyful, when night, whose course was ending, changed to morning.

14 Night, well-nigh ended, at Rnancaya's coming, King of the Rusamas, was changed to morning.

Like a strong courser, fleet of foot, urged onward, Babhru hath gained four thousand as his guerdon.

15 We have received four thousand head of cattle presented by the Rusamas, O Agni.

And we, the singers, have received the caldron of metal which was heated for Pravargya.

Hymn 31. Indra.

1. MAGHAVAN Indra turns his chariot downward, the strength-displaying car which he hath mounted.

Even as a herdsman driveth forth his cattle, he goeth, first, uninjured, fain for treasure.

2. Haste to us, Lord of Bays; be not ungracious: visit us, lover of gold-hued oblation.

There is naught else better than thou art, Indra: e'en to the wifeless hast thou given spouses.

3 When out of strength arose the strength that conquers, Indra displayed all powers that he possesses.

Forth from the cave he drove the milky mothers, and with the light laid bare investing darkness.

4. Anus have wrought a chariot for thy Courser, and Tvaṣṭar, Much-invoked! thy bolt that glitters.

The Brahmans with their songs exalting Indra increased his strength that he might slaughter Ahi.

5 When heroes sang their laud to thee the Hero, Indra! and stones and Aditi accordant,

Without or steed or chariot were the fellies which, sped by Indra, rolled upon the Dasytis.

6 I will declare thine exploits wrought aforetime, and, Maghavan, thy deeds of late achievement,

When, Lord of Might, thou sunderedst earth and heaven, winning for man the moistly-gleaming waters.

7 This is thy deed, e'en this, Wonderful! Singer! that, slaying Ahi, here thy strength thou showedst,

Didst check and stay e'en gusna's wiles and magic, and, drawing nigh, didst chase away the Dasytis.

8 Thou, Indra, on the farther bank forYadu and Turvaga didst stay the gushing waters.

Ye both assailed the fierce: thou barest Kutsa: when Gods and Uśanā came to you together.

9 Let the steeds bring you both, Indra and Kutsa, borne on the chariot within hearing-distance.

Ye blew him from the waters, from his dwelling, and chased the darkness from the noble's spirit.

10 Even this sage hath come looking for succour even to Vāta's docile harnessed horses.

Here are the Maruts, all, thy dear companions: prayers have increased thy power and might, O Indra.

11 When night was near its close he carried forward e'en the Sun's chariot backward in its running.

Etaga brought his wheel and firmly stays it: setting it eastward he shall give us courage.

12 This Indra, O ye men, hath come to see you, seeking a friend who hath expressed the Soma.

The creaking stone is laid upon the altar, and the Adhvaryus come to turn it quickly.

13 Let mortals who were happy still be happy; let them not come to sorrow, O Immortal.

Love thou the pious, and to these thy people-with whom may we be numbered-give thou vigour.

Hymn 32. Indra.

1 THE well thou clavest, settest free the fountains, and gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying the Dānava, didst loose the torrents.

2 The fountain-depths obstructed in their seasons, thou, Thunderer! madest flow, the mountain's udder.

Strong Indra, thou by slaying e'en the Dragon that lay extended there hast shown thy vigour.

3 Indra with violence smote down the weapon,
yea, even of that wild and mighty creature.

Although he deemed himself alone unequalled, another had been born e'en yet more potent.

4 Him, whom the heavenly food of these delighted, child of the mist, strong waxing, couched in darkness,

Him the bolt-hurling Thunderer with his lightning smote down and slew, the Dānava's wrath-fire, Śuṣṇa.

5 Though he might ne'er be wounded still his vitals felt that, the God's bolt, which his powers supported,

When, after offered draughts, Strong Lord, thou laidest him, fain to battle, in the pit in darkness.

6 Him as he lay there huge in length extended, still waxing in the gloom which no sun lightened,

Him, after loud-voiced threats, the Hero Indra, rejoicing in the poured libation, slaughtered.

7 When 'gainst the mighty Dānava his weapon Indra uplifted, power which none could combat,

When at the hurling of his bolt he smote him, he made him lower than all living creatures.

8 The fierce God seized that huge and restless coiler, insatiate, drinker of the sweets, recumbent,

And with his mighty weapon in his dwelling smote down the footless evil-speaking ogre.

9 Who may arrest his strength or cheek his vigour? Alone, resistless, he bears off all riches.

Even these Twain, these Goddesses, through terror of Indra's might, retire from his dominion.

10 E'en the Celestial Axe bows down before him, and the Earth, lover-like, gives way to Indra.

As he imparts all vigour to these people, straightway the folk bend them to him the Godlike.

11 I hear that thou wast born sole Lord of heroes of the Five Races, famed among the people.

As such my wishes have most lately grasped him, invoking Indra both at eve and morning.

12 So, too, I hear of thee as in due season urging to action and enriching singers.

What have thy friends received from thee, the Brahmans who, faithful, rest their hopes on thee, O Indra?

Hymn 33. Indra.

1. GREAT praise to Indra, great and strong mid heroes, I ponder thus, the feeble to the Mighty,

Who with his band shows favour to this people, when lauded, in the fight where spoil is gathered.

2 So made attentive by our hymns, Steer! Indra! thou fastenedst the girth of thy Bay Coursers,

Which, Maghavan, at thy will thou drivest hither. With these subdue for us the men who hate us.

3 They were not turned to us-wtrd, lofty Indra! while yet through lack of prayer they stood unharnessed.

Ascend this chariot, thou whose hand wields thunder, and draw the rein, O Lord of noble horses.

4 Thou, because many lauds are thine, O Indra, wast active warring in the fields for cattle.

For Sūrya in his own abode thou, Hero, formedst in fights even a Dāsa's nature.

5 Thine are we, Indra; thine are all these people, conscious of might, whose cars are set in motion.

Some hero come to us, O Strong as Ahi beauteous in war, to be invoked like Bhaga.

6 Strength much to be desired is in thee, Indra: the Immortal dances forth his hero exploits.

Such, Lord of Treasure, give us splendid riches. I praise the Friend's gift, his whose wealth is mighty.

7 Thus favour us, O Indra, with ihy succour; Hero, protect the bards who sing thy praises.

Be friendly in the fray to those who offer the skin of beautiful and well-pressed Soma.

8 And these ten steeds which Trasadasyu gives me, the goldrich chief, the son of Purukutsa,

Resplendent in their brightness shall convey me. Gairiksita willed it and so came I hither.

9 And these, bestowed as sacrificial guerdon, the powerful tawny steeds of Marutasva;

And thousands which kind Cyavatana gave me, abundantly bestowed for my adornment.

10 And these commended horses, bright and active, by Dhvanya son of Laksmana presented,

Came unto me, as cows into the Ṛṣi Samvarana's stall, with magnitude of riches.

Hymn 34. Indra.

1. BOUNDLESS and wasting not, the heavenly food of Gods goes to the foeless One, doer of wondrous deeds.

Press out, make ready, offer gifts with special zeal to him whom many laud, acceptor of the prayer.

2 He who filled full his belly with the Soma's juice, Maghavan, was delighted with the meath's sweet draught,

When Uśanā, that he might slay the monstrous beast, gave him the mighty weapon with a thousand points.

3 Illustrious is the man whoever presseth out Soma for him in sunshine or in cloud and rain.

The mighty Maghavan who is the sage's Friend advanceth more and more his beauteous progeny.

4 The Strong God doth not flee away from him whose sire, whose mother or whose brother he hath done to death.

He, the Avenger, seeketh this man's offered gifts: this God, the source of riches, doth not flee from sin.

5 He seeks no enterprise with five or ten to aid, nor stays with him who pours no juice though prospering well.

The Shaker conquers or slays in this way or that, and to the pious gives a stable full of kine.

6 Exceeding strong in war he stays the chariot wheel, and, hating him who pours not, prospers him who pours.

Indra the terrible, tamer of every man, as Ārya leads away the Dāsa at his will.

7 He gathers up for plunder all the niggard's gear: excellent wealth he gives to him who offers gifts.

Not even in wide stronghold may all the folk stand firm who have provoked to anger his surpassing might.

8 When Indra Maghavan hath marked two wealthy men fighting for beauteous cows with all their followers,

He who stirs all things takes one as his close ally, and, Shaker, with his Heroes, sends the kine to him.

9 Agni! I laud the liberal Agnivesi, Satri the type and standard of the pious.

May the collected waters yield him plenty, and his be powerful and bright dominion.

Hymn 35. Indra.

1. INDRA, for our assistance bring that most effectual power of thine,
Which conquers men for us, and wins the spoil, invincible in fight.

2 Indra, whatever aids be thine, four be they, or, O Hero, three,
Or those of the Five Tribes of men, bring quickly all that help to us.

3 The aid most excellent of thee the Mightiest hitherward we call,
For thou wast born with hero might, conquering, Indra, with the Strong.

4 Mighty to prosper us wast thou born, and mighty is the strength thou hast.
In native power thy soul is firm: thy valour, Indra, slays a host.

5 O Śatakratu, Lord of Strength, O Indra, Caster of the Stone.
With all thy chariot's force assail the man who shows himself thy foe.

6 For, Mightiest Vṛtra-slayer, thee, fierce, foremost among many, folk
Whose sacred grass is trimmed invite to battle where the spoil is won.

7 Indra, do thou protect our car that mingles foremost in the fights,
That bears its part in every fray, invincible and seeking spoil.

8 Come to us, Indra, and protect our car with thine intelligence.

May we, O Mightiest One, obtain excellent fame at break of day, and meditate our hymn at dawn.

Hymn 36. Indra.

1. MAY Indra come to us, he who knows rightly to give forth treasures from his store of riches.

Even as a thirsty steer who roams the deserts may he drink eagerly the milked-out Soma.

2 Lord of Bay Horses, Hero, may the Soma rise to thy cheeks and jaws like mountain-ridges.

May we, O King, as he who driveth coursers, all joy in thee with hymns, invoked of many!

3 Invoked of many, Caster of the Stone my heart quakes like a rolling wheel for fear of penury.

Shall not Puruvasu the singer give thee praise, O ever-prospering Maghavan, mounted on thy car?

4 Like the press-stone is this thy praiser, Indra. Loudly he lifts his voice with strong endeavour.

With thy left hand, O Maghavan, give us riches: with thy right, Lord of Bays, be not reluctant.

5 May the strong Heaven make thee the Strong wax stronger: Strong, thou art borne by thy two strong Bay Horses.

So, fair of cheek, with mighty chariot, mighty, uphold us, strong-willed, thunderarmed, in battle.

6 Maruts, let all the people in obeisance bow down before this youthful Srutaratha,

Who, rich in steeds, gave me two dark red horses together with three hundred head of cattle.

Hymn 37. Indra.

1. BEDEWED with holy oil and meetly worshipped, the Swift One vies with Sūrya's beam in splendour.

For him may mornings dawn without cessation who saith, Let us press Soma out for Indra.

2 With kindled fire and strewn grass let him worship, and, Soma-presser, sing with stones adjusted:

And let the priest whose press-stones ring forth loudly, go down with his oblation to the river.

3 This wife is coming near who loves her husband who carries to his home a vigorous consort.

Here may his car seek fame, here loudly thunder, and his wheel make a thousand revolutions.

4 No troubles vex that King in whose home Indra drinks the sharp Soma juice with milk commingled.

With heroes he drives near, he slays the foeman: Blest, cherishing that name, he guards his people.

5 May he support in peace and win in battle: he masters both the hosts that meet together.

Dear shall he be to Sūrya, dear to Agni, who with pressed Soma offers gifts to India.

Hymn 38. Indra.

1. WIDE, Indra Śatakṛatu, spreads the bounty of thine ample grace:

So, Lord of fair dominion, Friend of all men, give us splendid wealth.

2 The food which, Mightiest Indra, thou possessest worthy of renown

Is bruited as most widely famed, invincible, O Golden-hued!

3 O Darter of the Stone, the powers which readily obey thy will,—

Divinities, both thou and they, ye rule, to guard them, earth and heaven.

4 And from whatever power of thine, O Vṛtra-slayer, it may be,

Bring thou to us heroic strength: thou hast a man's regard for us.

5 In thy protection, with these aids of thine, O Lord of Hundred Powers,

Indra, may we be guarded well, Hero, may we be guarded well.

Hymn 39. Indra.

1. STONE-DARTING Indra. Wondrous One, what wealth is richly given from thee,

That bounty, Treasure-Finder! bring filling both thy hands, to us.

2 Bring what thou deemest worth the wish, O Indra, that which is in heaven.

So may we know thee as thou art, boundless in thy munificence.

3 Thy lofty spirit, far-renowned as fain to give and prompt to win,—

With this thou rendest e'en the firm, Stone-Darter! so to gain thee strength.

4 Singers with many songs have made Indra propitious to their fame,

Him who is King of human kind, most liberal of your wealthy ones.

5 To him, to Indra must be sung the poet's word, the hymn of praise.

To him, accepter of the prayer, the Atris raise their songs on high, the Atris beautify their songs.

Hymn 40. Indra. Sūrya. Atri.

1. COME thou to what the stones have pressed, drink Soma, O thou Soma's Lord,

Indra best Vṛtra-slayer Strong One, with the Strong.

2 Strong is the stone, the draught is strong, strong is this Soma that is pressed,

Indra, best Vṛtra-slayer, Strong One with the Strong.

3 As strong I call on thee the Strong, O Thunder-armed, with various aids,

Indra, best Vṛtra-slayer, Strong One with the Strong.

4 Impetuous, Thunderer, Strong, quelling the mighty, King, potent, Vṛtra-slayer, Soma-drinker,

May he come hither with his yoked Bay Horses; may Indra gladden him at the noon libation.

5 O Sūrya, when the Asura's descendant Svarbhanu, pierced thee through and through with darkness,

All creatures looked like one who is bewildered, who knoweth not the place where he is standing.

6 What time thou smotest down Svarbhanu's magic that spread itself beneath the sky, O Indra,

By his fourth sacred prayer Atri discovered Sūrya concealed in gloom that stayed his function.

7 Let not the oppressor with this dread, through anger swallow me up, for I am thine, O Atri.

Mitra art thou, the sender of true blessings: thou and King Varuṇa be both my helpers.

8 The Brahman Atri, as he set the press-stones, serving the Gods with praise and adoration,

Established in the heaven the eye of Sūrya, and caused Svarbhanu's magic arts to vanish.

9 The Atris found the Sun again, him whom Svarbhanu of the brood

Of Asuras had pierced with gloom. This none besides had power to do.

Hymn 41. Viśvedevas

1. WHO, Mitra-Varuṇa, is your pious servant to give you gifts from earth or mighty heaven?

Preserve us in the seat of holy Order, and give the offerer power that winneth cattle.

2 May Mitra, Varuṇa, Aryaman, and Āyu, Indra Ṛbhukṣan, and the Maruts, love us,

And they who of one mind with bounteous Rudra accept the hymn and laud with adorations.

3 You will I call to feed the car-horse, Aśvins, with the wind's flight swiftest of those who travel:

Or also to the Asura of heaven, Worshipful, bring a hymn as 'twere libation.

4 The heavenly Victor, he whose priest is Kaṇva, Tr̥ta with Dyaus accordant,
Vāta, Agni,

All-feeding Pūṣan, Bhaga sought the oblation, as they whose steeds are fleetest
seek the contest.

5 Bring ye your riches forward borne on horses: let thought be framed for help
and gain of treasure.

Blest he the priest of Auśija through courses, the courses which are yours the
fleet, O Maruts.

6 Bring hither him who yokes the car, your Vāyu, who praises with his songs,
the God and Singer;

And, praying and devout, noble and prudent, may the Gods' Spouses in their
thoughts retain us.

7 I speed to you with powers that should be honoured, with songs distinguishing
Heaven's mighty Daughters,

Morning and Night, the Two, as 'twere all-knowing: these bring the sacrifice
unto the mortal.

8 You I extol, the nourishers of heroes bringing you gifts, Vastospati and
Tvaṣṭar-

Rich Dhiṣaṇā accords through our obeisance - and Trees and Plants, for the swift
gain of riches.

9 Ours be the Parvatas, even they, for offspring, free-moving, who are Heroes
like the Vasus.

May holy Āptya, Friend of man, exalted, strengthen our word for ever and be
near us.

10 Tr̥ta praised him, germ of the earthly hero, with pure songs him the Offspring
of the Waters.

Agn; with might neighs loudly like a charger: he of the flaming hair destroys the
forests.

11 How shall we speak to the great might of Rudra? How speak to Bhaga who
takes thought for riches?

May Plants, the Waters, and the Sky preserve us, and Woods and Mountains
with their trees for tresses.

12 May the swift Wanderer, Lord of refreshments listen to our songs, who speeds through cloudy heaven:

And may the Waters, bright like castles, hear us, as they flow onward from the cloven mountain.

13 We know your ways, ye Mighty Ones receiving choice meed, ye Wonderful, we will proclaim it.

Even strong birds descend not to the mortal who strives to reach them with swift blow and weapons.

14 Celestial and terrestrial generations, and Waters will I summon to the feasting.

May days with bright dawns cause my songs to prosper, and may the conquered streams increase their waters.

15 Duly to each one hath my laud been offered. Strong be Varūtrī with her powers to succour.

May the great Mother Rasā here befriend us, straight-handed, with the princes, striving forward.

16 How may we serve the Liberal Ones with worship, the Maruts swift of course in invocation, the Maruts far-renowned in invocation?

Let not the Dragon of the Deep annoy us, and gladly may he welcome our addresses.

17 Thus thinking, O ye Gods, the mortal wins you to give him increase of his herds of cattle: the mortal wins him, O ye Gods, your favour.

Here he wins wholesome food to feed this body: as for mine old age, Nirrti consume it

18 O Gods, may we obtain from you this favour, strengthening food through the Cow's praise, ye Vasus.

May she who gives good gifts, the gracious Goddess, come speeding nigh to us for our well-being.

19 May Ilā, Mother of the herds of cattle, and Urvasi with all the streams accept us;

May Urvasi in lofty heaven accepting, as she partakes the oblation of the living,

20 Visit us while she shares Urjavya's food.

Hymn 42. Viśvedevas.

1. Now may our sweetest song with deep devotion reach Varuṇa, Mitra, Aditi, and Bhaga.

May the Five Priests' Lord, dwelling in oblations, bliss-giving Asura, hear, whose paths are open.

2 May Aditi welcome, even as a mother her dear heart-gladdening son, my song that lauds her.

The prayer they love, bliss-giving, God-appointed, I offer unto Varuṇa and Mitra.

3 In spirit him, the Sagest of the Sages; with sacrificial oil and meath bedew him
So then let him, God Savitar, provide us excellent, ready, and resplendent treasures.

4 With willing mind, Indra, vouchsafe us cattle, prosperity, Lord of Bays! and pious patrons;

And, with the sacred prayer by Gods appointed, give us the holy Deities' lovingkindness.

5 God Bhaga, Savitar who deals forth riches, Indra, and they who conquer Vṛtra's treasures,

And Vāja and Ṛbhukṣan and Purandhi, the Mighty and Immortal Ones, protect us!

6 Let us declare his deeds, the undecaying unrivalled Victor whom the Maruts follow.

None of old times, O Maghavan, nor later, none of these days hath reached thy hero prowess.

7 Praise him the Chief who gives the boon of riches, Bṛhaspati distributor of treasures,

Who, blessing most the man who sings and praises, comes with abundant wealth to his invoker.

8 Tended, Bṛhaspati, with thy protections, the princes are unharmed and girt by heroes.

Wealth that brings bliss is found among the givers of horses and of cattle and of raiment.

9 Make their wealth flee who, through our hymns enjoying their riches, yield us not an ample guerdon.

Far from the sun keep those who hate devotion, the godless, prospering in their vocation.

10 With wheelless chariots drive down him, O Maruts, who at the feasts of Gods regards the demons.

May he, though bathed in sweat, form empty wishes, who blames his sacred rite who toils to serve you.

11 Praise him whose bow is strong and sure his arrow, him who is Lord of every balm that beaeth.

Worship thou Rudra for his great good favour: adore the Asura, God, with salutations.

12 May the House-friends, the cunning-handed Artists, may the Steer's Wives, the streams carved out by Vibhvan,

And may the fair Ones honour and befriend us, Sarasvatī, Brhaddiva, and Rākā.

13 My newest song, thought that now springs within me, I offer to the Great, the Sure Protector,

Who made for us this All, in fond love laying each varied form within his Daughter's bosom.

14 Now, even now, may thy fair praise, O Singer, attain Idaspati who roars and thunders,

Who, rich in clouds and waters with his lightning speeds forth bedewing both the earth and heaven.

15 May this my laud attain the troop of Maruts, those who are youths in act, the Sons of Rudra.

The wish calls me to riches and well-being: praise the unwearied Ones whose steeds are dappled.

16 May this my laud reach earth and air's mid-region, and forest trees and plants to win me riches.

May every Deity be swift to listen, and Mother Earth with no ill thought regard me.

17 Gods, may we dwell in free untroubled bliss.

18 May we obtain the Aśvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

Hymn 43. Viśvedevas.

1. MAY the Milch-cows who hasten to their object come harmless unto us with liquid sweetness.

The Singer, lauding, calls, for ample riches, the Seven Mighty Ones who bring enjoyment.

2 With reverence and fair praise will I bring hither, for sake of strength, exhaustless Earth and Heaven.

Father and Mother, sweetof speech, fairhanded, may they, far-famed, in every fight protect us.

3 Adhvaryus, make the sweet libations ready, and bring the beautiful bright juice to Vāyu.

God, as our Priest, be thou the first to drink it: we give thee of the mead to make thee joyful.

4 Two arms-the Soma's dexterous immo. lators-and the ten fingers set and fix the press-stone.

The stalk hath poured, fair with its spreading branches, the mead's bright glittering juice that dwells on mountains.

5 The Soma hath been pressed for thee, its lover, to give thee power and might and high enjoyment.

Invoked, turn hither in thy car, O Indra, at need, thy two well-trained and dear Bay Horses.

6 Bring by God-traversed paths, accordant, Agni, the great Aramati, Celestial Lady,

Exalted, worshipped with our gifts and homage, who knoweth holy Law, to drink sweet Soma.

7 As on his father's lap the son, the darling, so on the fire is set the sacred caldron,

Which holy singers deck, as if extending and heating that which holds the fatty membrane.

8 Hither, as herald to invite the Aśvins, come the great lofty song, most sweet and pleasant!

Come in one car, joy-givers! to the banquet, like the bolt binding pole and nave, come hither.

9 I have declared this speech of adoration to mightiest Pūṣan and victorious Vāyu,

Who by their bounty are the hymns' inspirers, and of themselves give power as a possession.

10 Invoked by us bring hither, jatavedas the Maruts all under their names and figures.

Come to the sacrifice with aid all Maruts, all to the songs and praises of the singer!

11 From high heaven may Sarasvatī the Holy visit our sacrifice, and from the mountain.

Eager, propitious, may the balmy Goddess hear our effectual speech, our invocation.

12 Set in his seat the God whose back is dusky, Bṛhaspati the lofty, the Disposer.

Him let us worship, set within the dwelling, the red, the golden-hued, the allresplendent.

13 May the Sustainer, high in heaven, come hither, the Bounteous One, invoked, with all his favours,

Dweller with Dames divine, with plants, unwearied, the Steer with triple horn, the life-bestower.

14 The tuneful eloquent priests of him who liveth have sought the Mother's bright and loftiest station.

As living men, with offered gifts and homage they deck the most auspicious Child to clothe him.

15 Agni, great vital power is thine, the mighty: pairs waxing old in their devotion seek thee.

May every Deity be swift to listen, and Mother Earth with no ill thought regard me.

16 Gods, may we dwell in free untroubled bliss.

17 May we obtain the Aśvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

Hymn 44. Viśvedevas.

1. As in the first old times, as all were wont, as now, he draweth forth the power turned hitherward with song,

The Princedom throned on holy grass, who findeth light, swift, conquering in the' plants wherein he waxeth strong.

2 Shining to him who leaves heaven's regions undisturbed, which to his sheen who is beneath show fair in light,

Good guardian art thou, not to be deceived, Most Wise! Far from deceits thy name dwelleth in holy Law.

3 Truth waits upon oblation present and to come: naught checks him in his way, this vic tory- bringing Priest:

The Mighty Child who glides along the sacred grass, the undecaying Youth set in the midst of plants.

4 These come, well-yoked, to you for furtherance in the rite: down come the twinborn strengtheners of Law for him,

With reins easily guided and commanding all. In the deep fall the hide stealeth away their names.

5 Thou, moving beauteously in visibly pregnant ones, snatching with trees the branching plant that grasps the juice,

Shinest, true Singer! mid the upholders of the voice. Increase thy Consorts thou, lively at sacrifice.

6 Like as he is beheld such is he said to be.

They with effectual splendour in the floods have made

Earth yield us room enough and amply wide extent, great might invincible, with store of hero sons.

7 Sūrya the Sage, as if unwedded, with a Spouse, in battle-loving spirit moveth o'er the foes.

May he, self-excellent, grant us a sheltering home, a house that wards the fierce heat off on every side.

8 Thy name, sung forth by Ṛṣis in these hymns of ours, goes to the loftier One with this swift mover's light.

By skill he wins the boon whereon his heart is set: he who bestirs himself shall bring the thing to pass.

9 The chief and best of these abideth in the sea, nor doth libation fail wherein it is prolonged.

The heart of him who praiseth trembleth not in fear there where the hymn is found connected with the pure.

10 For it is he: with thought to of Ksatra, Manasa, of Yajata, and Sadhri, and Evavada,

With Avatsara's sweet songs will we strive to win the mightiest strength which even he who knows should gain.

11 The Hawk is their full source, girth-stretching rapturous drink of Visvavara, of Mayin, and Yajata.

They ever seek a fresh draught so that they may come, know when thy time to halt and drink thy fill is near.

12 Sadaprna the holy, Tarya, Srutavit, and Bahuvrkta, joined with you, have slain the foes.

He gains his wish in both the worlds and brightly shines-when he adores the host with well-advancing steeds.

13 The worshipper's defender is Sutambhara, producer and uplifter of all holy thoughts.

The milch-cow brought, sweet-flavoured milk was dealt around. Who speaks the bidding text knows this, not he who sleeps.

11 The sacred hymns love him who wakes and watches: to him who watches come the Sāma verses.

This Soma saith unto the man who watches, I rest and have my dwelling in thy friendship.

15 Agni is watchful, and the gcas love him; Agni is watchful, Sāma verses seek him.

Agni is watchful, to him saith this Soma, I rest and have my dwelling in thy friendship.

Hymn 45. Viśvedevas.

1. BARDS of approaching Dawn who know the heavens are come with hymns to throw the mountain open.

The Sun hath risen and oped the stable portals: the doors of men, too, hath the God thrown open.

2 Sūrya hath spread his light as splendour: hither came the Cows' Mother, conscious, from the stable,

To streams that flow with biting waves to deserts; and heaven is stablished like a firm-set pillar.

3 This laud hath won the burden of the mountain. To aid the ancient birth of mighty waters

The mountain parted, Heaven performed his office. The worshippers were worn with constant serving.

4 With hymns and God-loved words will I invoke you, Indra and Agni, to obtain your favour,

For verily sages, skilled in sacrificing, worship the Maruts and with lauds invite them.

5 This day approach us: may our thoughts be holy, far from us let us cast away misfortune.

Let us keep those who hate us at a distance, and haste to meet the man who sacrifices.

6 Come, let us carry out, O friends, the purpose wherewith the Mother threw the Cow's stall open,

That wherewith Manu conquered Visisipra, wherewith the wandering merchant gained heaven's water.

7 Here, urged by hands, loudly hath rung the press-stone wherewith Navagvas through ten months sang praises.

Saramā went aright and found the cattle. Aṅgiras gave effect to all their labours.

8 When at the dawning of this mighty Goddess, Aṅgiras all sang forth with the cattle,—

Their spring is in the loftiest place of meeting,—Saramā found the kine by Order's pathway.

9 Borne by his Coursers Seven may Sūrya visit the field that spreadeth wide for his long journey.

Down on the Soma swooped the rapid Falcon. Bright was the young Sage moving mid his cattle.

10 Sūrya hath mounted to the shining ocean when he hath yoked his fair-backed Tawny Horses.

The wise have drawn him like a ship through water: the floods obedient have descended hither.

11 I lay upon the Floods your hymn, lightwinning, wherewith Navagvas their ten months completed.

Through this our hymn may we have Gods to guard us: through this our hymn pass safe beyond affliction.

Hymn 46. Viśvedevas.

1. WELL knowing I have bound me, horselike, to the pole: I carry that which bears as on and gives us help.

I seek for no release, no turning back therefrom. May he who knows the way, the Leader, guide me straight.

2 O Agni, Indra, Varuṇa, and Mitra, give, O ye Gods, and Marut host, and Viṣṇu.

May both Nāsatyas, Rudra, heavenly Matrons, Pūṣan, Sarasvatī, Bhaga, accept us.

3 Indra and Agni, Mitra, Varuṇa, Aditi, the Waters, Mountains, Maruts, Sky, and Earth and Heaven,

Viṣṇu I call, Pūṣan, and Brahmaṇaspati, and Bhaga, Samsa, Savitar that they may help.

4 May Viṣṇu also and Vāta who injures none, and Soma granter of possessions give us joy;

And may the Ṛbhus and the Aśvins, Tvaṣṭar and Vibhvan remember us so that we may have wealth.

5 So may the band of Maruts dwelling in the sky, the holy, come to us to sit on sacred grass;

Bṛhaspati and Pūṣan grant us sure defence, Varuṇa, Mitra, Aryaman guard and shelter us.

6 And may the Mountains famed in noble eulogies, and the fair-gleaming Rivers keep us safe from harm.

May Bhaga the Dispenser come with power and grace, and far-pervading Aditi listen to my call.

7 May the Gods' Spouses aid us of their own freewill, aid us to offspring and the winning of the spoil.

Grant us protection, O ye gracious Goddesses, ye who are on the earth or in the waters' realm.

8 May the Dames, wives of Gods, enjoy our presents, Rat, Aśvini, Agnāyī, and Indrānī.

May Rodasī and Varuṇānī hear us, and Goddesses come at the Matrons' season.

Hymn 47. Viśvedevas.

1. URGING to toil and making proclamation, seeking Heaven's Daughter comes the Mighty Mother:

She comes, the youthful Hymn, unto the Fathers, inviting to her home and loudly calling.

2 Swift in their motion, hasting to their duty, reaching the central point of life immortal,

On every side about the earth and heaven go forth the spacious paths without a limit.

3 Steer, Sea, Red Bird with strong wings, he hath entered the dwelling-place of the Primeval Father.

A gay-hued Stone set in the midst of heaven, he hath gone forth and guards mid-air's two limits.

4 Four bear him up and give him rest and quiet, and ten invigorate the Babe for travel.

His kine most excellent, of threefold nature, pass swiftly round the boundaries of heaven.

5 Wondrous, O people, is the mystic knowledge that while the waters stand the streams are flowing:

That, separate from his Mother, Two support him, closely-united, twins, here made apparent.

6 For him they lengthen prayers and acts of worship: the Mothers weave garments for him their offspring.

Rejoicing, for the Steer's impregnating contact, his Spouses move on paths or heaven to meet him.

7 Be this our praise, O Varuṇa and Mitra may this be health and force to us, O Agni.

May we obtain firm ground and room for resting: Glory to Heaven, the lofty habitation!

Hymn 48. Viśvedevas.

1. WHAT may we meditate for the beloved Power, mighty in native strength and glorious in itself,

Which as a magic energy seeking waters spreads even to the immeasurable middle region's cloud?

2 O'er all the region with their uniform advance these have spread out the lore that giveth heroes strength.

Back, with their course reversed, the others pass away: the pious lengthens life with those that are before.

3 With pressing-stones and with the bright beams of the day he hurls his broadest bolt against the Guileful One.

Even he whose hundred wander in his own abode, driving the days afar and bringing them again.

4 I, to enjoy the beauty of his form, behold that rapid rush of his as 'twere an axe's edge,

What time he gives the man who calls on him in fight wealth like a dwelling-house filled full with store of food.

5 Four-faced and nobly clad, Varuṇa, urging on the pious to his task, stirs himself with the tongue.

Naught by our human nature do we know of him, him from whom Bhaga Savitar bestows the boon.

Hymn 49. Viśvedevas.

1. THIS day I bring God Savitar to meet you, and Bhaga who allots the wealth of mortals.

You, Aśvins, Heroes rich in treasures, daily seeking your friendship fain would I turn hither.

2 Knowing full well the Asura's time of coming, worship God Savitar with hymns and praises.

Let him who rightly knoweth speak with homage to him who dealeth out man's noblest treasure.

3 Not for reward doth Pūṣan send his blessings, Bhaga, or Aditi: his garb is splendour.

May Indra, Visnu, Varuṇa, Mitra, Agni produce auspicious days, the Wonder-Workers.

4 Sending the shelter which we ask, the foeless Savitar and the Rivers shall approach us.

When I, the sacrifice's priest, invite them, may we be lords of wealth and rich possessions.

5 They who devote such worship to the Vasus, singing their hymns to Varuṇa and Mitra,

Vouchsafe them ample room, far off be danger. Through grace of Heaven and Earth may we be happy.

Hymn 50. Viśvedevas.

1. LET every mortal man elect the friendship of the guiding God.

Each one solicits him for wealth and seeks renown to prosper him.

2 These, leading God, are thine, and these here ready to speak after us.

As such may we attain to wealth and wait with services on thee.

3 So further honour as our guests the Hero Gods and then the Dames.

May he remove and keep afar our foes and all who block our path.

4 Where fire is set, and swiftly runs the victim dwelling in the trough,

He wins, with heroes in his home, friendly to man, like constant streams.

5 May these thy riches, Leader God! that rule the car, be blest to us,

Yea, blest to us for wealth and weal. This will we ponder praising strength, this ponder as we praise the God.

Hymn 51. Viśvedevas.

1. WITH all assistants, Agni, come hither to drink the Soma-juice;

With Gods unto our sacred gifts.

2 Come to the sacrifice, O ye whose ways are right, whose laws are true,

And drink the draught with Agni's tongue.

3 O Singer, with the singers, O Gracious, with those who move at dawn,
Come to the Soma-draught with Gods.

4 To Indra and to Vāyu dear, this Soma, by the mortar pressed,
Is now poured forth to fill the jar.

5 Vāyu, come hither to the feast, wellpleased unto our sacred gifts:
Drink of the Soma juice effused come to the food.

6 Ye, Indra, Vāyu, well deserve to drink the juices pressed by us.
Gladly accept them, spotless Pair come to the food.

7 For Indra and for Vāyu pressed are Soma juices blent with curd,
As rivers to the lowland flow: come to the food.

8 Associate with all the Gods, come, with the Aśvins and with Dawn,
Agni, as erst with Atri, so enjoy the juice.

9 Associate with Varuṇa, with Mitra, Soma, Viṣṇu, come,
Agni, as erstwith Atri, so enjoy the juice.

10 Associate with Vasus, with Ādityas, Indra, Vīyu, come, Agni as erst with
Atri, so enjoy the juice.

11 May Bhaga and the Aśvins grant us health and wealth, and Goddess Adid
and he whom none resist.

The Asura Pūṣan grant us all prosperity, and Heaven and Earth most wise
vouchsafe us happiness.

12 Let us solicit Vāyu for prosperity, and Soma who is Lord of all the world for
weal;

For weal Bṛhaspati with all his company. May the Ādityas bring us health and
happiness.

13 May all the Gods, may Agni the beneficent, God of all men, this day be with
us for our weal.

Help us the Ṛbhus, the Divine Ones, for our good. May Rudra bless and keep us
from calamity.

14 Prosper us, Mitra, Varuṇa. O wealthy Pathya, prosper us.

Indra and Agni, prosper us; prosper us thou, O Aditi.

15 Like Sun and Moon may we pursue in full prosperity our path,
And meet with one who gives again, -who knows us well and slays us not.

Hymn 52. Maruts.

1. SING boldly forth, Śyāvāśva, with the Maruts who are loud in song,
Who, holy, as their wont is, joy in glory that is free from guile.
- 2 For in their boldness they are friends of firm and sure heroic strength.
They in their course, bold-spirited, guard all men of their own accord.
- 3 Like steers in rapid motion they advance and overtake the nights;
And thus the Maruts' power in heaven and on the earth we celebrate.
- 4 With boldness to your Maruts let us offer laud and sacrifice:
Who all, through ages of mankind, guard mortal man from injury.
- 5 Praiseworthy, givers of good gifts, Heroes with full and perfect strength -
To Maruts, Holy Ones of heaven, will I extol the sacrifice.
- 6 The lofty Heroes cast their spears and weapons bright with gleaming gold.
After these Maruts followed close, like laughing lightning from the sky, a
splendour of its own accord.
- 7 They who waxed mighty, of the earth, they who are in the wide mid-air,
Or in the rivers' compass, or in the abode of ample heaven.
- 8 Praise thou the Maruts' company, the valorous and truly strong,
The Heroes, hasting, by themselves have yoked their deer for victory.
- 9 Fair-gleaming, on Paruṣṇī they have clothed themselves in robes of wool,
And with their chariot tires they cleave the rock asunder in their might.
- 10 Whether as wanderers from the way or speeders on or to the path,
Under these names the spreading band tend well the sacrifice for me.
- 11 To this the Heroes well attend, well do their teams attend to this.

Visible are their varied forms. Behold, they are Paravatas.

12 Hymn-singing, seeking water, they, praising, have danced about the spring.

What are they unto me? No thieves, but helpers, splendid to behold.

13 Sublime, with lightnings for their spears, Sages and Orderers are they.

Ṛṣi, adore that Marut host, and make them happy with thy song.

14 Ṛṣi, invite the Marut band with offerings, as a maid her friend.

From heaven, too, Bold Ones, in your might haste hither glorified with songs.

15 Thinking of these now let him come, as with the escort of the Gods,

And with the splendid Princes, famed for rapid courses, to the gifts.

16 Princes, who, when I asked their kin, named Pṛṣni as their Mother-cow,

And the impetuous Rudra they, the Mighty Ones, declared their Sire.

17 The mighty ones, the seven times seven, have singly given me hundred gifts.

I have obtained on Yamuna famed wealth in kine and wealth in steeds.

Hymn 53. Maruts.

1. Who knows the birth of these, or who lived in the Maruts' favour in the days of old

What time their spotted deer were yoked?

2 Who, when they stood upon their cars, hath heard them tell the way they went?

Who was the bounteous man to whom their kindred rains flowed down with food of sacrifice?

3 To me they told it, and they came with winged steeds radiant to the draught,

Youths, Heroes free from spot or stain: Behold us here and praise thou us;

4 Who shine self-luminous with ornaments and swords, with breastplates, armlets, and with wreaths,

Arrayed on chariots and with bows.

5 O swift to pour your bounties down, ye Maruts, with delight I look upon your cars,

Like splendours coming through the rain.

6 Munificent Heroes, they have cast heaven's treasury down for the worshipper's behoof:

They set the storm-cloud free to stream through both the worlds, and rainfloods flow o'er desert spots.

7 The bursting streams in billowy flood have spread abroad, like milch-kine, o'er the firmament.

Like swift steeds hasting to their journey's resting-place, to every side run glittering brooks.

8 Hither, O Maruts, come from heaven, from mid-air, or from near at hand

Tarry not far away from us.

9 So let not Rasā, Krumu, or Anitabha, Kubha, or Sindhu hold you back.

Let not the watery Sarayti obstruct your way. With us be all the bliss ye give.

10 That brilliant gathering of your cars, the company of Maruts, of the Youthful Ones,

The rain-showers, speeding on, attend.

11 With eulogies and hymns may we follow your army, troop by troop, and band by band,

And company by company.

12 To what oblation-giver, sprung of noble ancestry, have sped

The Maruts on this course to-day?

13 Vouchsafe to us the bounty, that which we implore, through which, for child and progeny,

Ye give the seed of corn that wasteth not away, and bliss that reacheth to all life.

14 May we in safety pass by those who slander us, leaving behind disgrace and hate.

Maruts, may we be there when ye, at dawn, in rest and toil, rain waters down and balm.

15 Favoured by Gods shall he the man, O Heroes, Marutr! and possessed of noble sons,

Whom ye protect. Such may we be.

16 Praise the Free-givers. At this liberal patron's rite they joy like cattle in the mead.

So call thou unto them who come as ancient Friends: hymn those who love thee with a song.

Hymn 54. Maruts.

1. THIS hymn will I make for the Marut host who bright in native splendour cast the mountains down.

Sing the great strength of those illustrious in renown, who stay the heat, who sacrifice on heights of heaven.

2 O Maruts, rich in water, strengtheners of life are your strong bands with harnessed steeds, that wander far.

Trita roars out at him who aims the lightning-flash. The waters sweeping round are thundering on their way.

3 They gleam with lightning, Heroes, Casters of the Stone, wind-rapid Maruts, overthrowers of the bills,

Oft through desire to rain coming with storm of hail, roaring in onset, violent and exceeding strong.

4 When, mighty Rudras, through the nights and through the days, when through the sky and realms of air, shakers of all,

When over the broad fields ye drive along like ships, e'en to strongholds ye come, Maruts, but are not harmed.

5 Maruts, this hero strength and majesty of yours hath, like the Sun, extended o'er a lengthened way,

When in your course like deer with splendour unsubdued ye bowed the hill that gives imperishable rain.

6 Bright shone your host, ye Sages, Maruts, when ye smote the waving tree as when the worm consumeth it.

Accordant, as the eye guides him who walks, have ye led our devotion onward by an easy path.

7 Never is he, O Maruts, slain or overcome, never doth he decay ne'er is distressed or harmed;

His treasures, his resources, never waste away, whom. whether he be prince or R̥ṣi, ye direct.

8 With harnessed team like heroes overcoming troops, the friendly Maruts, laden with their water-casks,

Let the spring flow, and when impetuous' they roar they inundate the earth with floods of pleasant meath.

9 Free for the Maruts is the earth with sloping ways, free for the rushing Ones is heaven with steep descents.

The paths of air's mid-region are precipitous, precipitous the mountains with their running streams.

10 When, as the Sun hath risen up, ye take delight, O bounteous radiant Maruts, Heroes of the sky,

Your coursers weary not when speeding on their way, and rapidly ye reach the end of this your path.

11 Lances are on your shoulders, anklets on your feet, gold chains are on your breasts, gems, Maruts, on your car.

Lightnings aglow with flame are flashing in your hands, and visors wrought of gold are laid upon your heads.

12 Maruts, in eager stir ye shake the vault of heaven, splendid beyond conception, for its shining fruit.

They gathered when they let their deeds of might flash forth. The Pious Ones send forth a far-resounding shout.

13 Sage Maruts, may we be the drivers of the car of riches full of life that have been given by you.

O Maruts, let that wealth in thousands dwell with us which never vanishes like Tisya from the sky.

14 Maruts, ye further wealth with longed-for heroes, further the R̥ṣi skilled in chanted verses.

Ye give the Bhārata as his strength, a charger, and ye bestow a king who quickly listens.

15 Of you, most swift to succour! I solicit wealth wherewith we may spread forth mid men like as the Sun.

Accept, O Maruts, graciously this hymn of mine that we may live a hundred winters through its power.

Hymn 55. Maruts.

1. WITH gleaming lances, with their breasts adorned with gold, the Maruts, rushing onward, hold high power of life.

They hasten with swift steeds easy to be controlled. Their cars moved onward as they went to victory.

2 Ye, as ye wist, have gained of your own selves your power: high, O ye Mighty Ones, and wide ye shine abroad.

They with their strength have even measured out the sky.

Their cars moved onward as they went to victory.

3 Strong, born together, they together have waxed great: the Heroes more and more have grown to majesty

Resplendent as the Sun's beams in their light are they. Their cars moved onward as they went to victory.

4 Maruts, your mightiness deserves to be adored, sight to be longed for like the shining of the Sun.

So lead us with your aid to immortality.

Their cars moved onward as they went to victory.

5 O Maruts, from the Ocean ye uplift the rain, and fraught with vaporous moisture pour the torrents down.

Never, ye Wonder-Workers, are your Milch-kine dry. Their cars moved onward as they went to victory.

6 When to your car-poles ye have yoked your spotted deer to be your steeds, and put your golden mantles on,

O Maruts, ye disperse all enemies abroad. Their cars moved onward as they went to victory.

7 Neither the mountains nor the rivers keep you back: whither ye have resolved thither ye, Maruts, go.

Ye compass round about even the heaven and earth. Their cars moved onward as they went to victory.

Whate'er is ancient, Maruts, what of recent time, whate'er is spoken, Vasus, what is chanted forth,

They who take cognizance of all of this are ye. Their cars moved onward as they went to victory.

9 Be gracious unto us, ye Maruts, slay us not extend ye unto us shelter of many a sort.

Pay due regard unto our friendship and our praise. Their cars moved onward as they went to victory.

10 O Maruts, lead us on to higher fortune deliver us, when lauded, from afflictions.

Accept, ye Holy Ones, the gifts we bring you. May we be masters of abundant riches.

Hymn 56. Maruts.

1. AGNI, that valorous company adorned with ornaments of gold,

The people of the Maruts, I call down to-day even from the luminous realm of heaven.

2 Even as thou thinkest in thy heart, thither my wishes also tend.

Those who have come most near to thine invoking calls, strengthen them fearful to behold.

3 Earth, like a bounteous lady, liberal of her gifts, struck down and shaken, yet exultant, comes to us.

Impetuous as a bear, O Maruts, is your rush terrible as a dreadful bull..

4 They who with mighty strength o'erthrow like oxen difficult to yoke,

Cause e'en the heavenly stone to shake ' yea, shake the rocky mountain as they race along.

5 Rise up! even now with lauds I call the very numerous company,

Unequaled, of these Maruts, like a herd of kine, grown up together in their strength.

6 Bind to your car the bright red mares, yoke the red coursers to your car.

Bind to the pole, to draw, the fleet-foot tawny steeds, the best at drawing, to the pole.

7 Yea, and this loudly-neighing bright red vigorous horse who hath been sutioned, fair to see,

Let him not cause delay, O Maruts,, in your course, urge ye him onward in your cars.

8 The Maruts' chariot, ever fain to gather glory, we invoke,

Which Rodasī hath mounted, bringing pleasant gifts, with Maruts in her company.

9 I call that brilliant band of yours, adorable, rapid on the car

Whereon the bounteous Dame, auspicious, nobly born, shows glorious with the Marut host.

Hymn 57. Maruts.

1. OF one accord, with Indra, O ye Rudras, come borne on your golden car for our prosperity.

An offering from us, this hymn is brought to you, as, unto one who th irsts for water, heavenly springs.

2 Armed with your daggers, full of wisdom, armed with spears, armed with your quivers, armed with arrows, with good bows,

Good horses and good cars have ye, O Pṛśni's Sons: ye, Maruts, with good weapons go to victory.

3 From hills and heaven ye shake wealth for the worshipper: in terror at your coming low the woods bow down.

Ye make the earth to tremble, Sons of Pṛṣṇi, when for victory ye have yoked, fierce Ones! your spotted deer.

4 Bright with the blasts of wind, wrapped in their robes of rain, like twins of noble aspect and of lovely form,

The Maruts, spotless, with steeds tawnyhued and red, strong in their mightiness and spreading wide like heaven.

5 Rich in adornment, rich in drops, munificent, bright in their aspect, yielding bounties that endure,

Noble by birth, adorned with gold upon their breasts, the Singers of the sky have won immortal fame.

6 Borne on both shoulders, O ye Maruts, are your spears: within your arms is laid your energy and strength.

Bold thoughts are in your heads, your weapons in your cars, all glorious majesty is moulded on your forms.

7 Vouchsafe to us, O Maruts, splendid bounty in cattle and in steeds, in cars and heroes.

Children of Rudra, give us high distinction: may I enjoy your Godlike help and favour.

8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,

Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

Hymn 58. Maruts.

1. Now do I glorify their mighty cohort, the company of these the youthful Maruts,

Who ride impetuous on with rapid horses, and radiant in themselves, are Lords of Amṛta.

2 The mighty glittering band, arm-bound with bracelets, givers of bliss, unmeasured in their greatness,

With magical powers, bountiful, ever-roaring,—these, liberal Heroes, venerate thou singer.

3 This day may all your water-bringers, Maruts, they who impel the falling rain, approach us.

This fire, O Maruts, hath been duly kindled; let it find favour with you, youthful Sages.

4 Ye raise up for the folk an active ruler whom, Holy Ones! a Master's hand hath fashioned.

Ye send the fighter hand to hand, armmighty, and the brave hero, Maruts with good horses.

5 They spring forth more and more, strong in their glories, like days, like spokes where none are last in order.

Highest and mightiest are the Sons of Pṛśni. Firm to their own intention cling the Maruts.

6 When ye have hastened on with spotted coursers, O Maruts, on your cars with strong-wrought fellies,

The waters are disturbed, the woods are shattered. Let Dyaus the Red Steer send his thunder downward.

7 Even Earth hath spread herself wide at their coming, and they as husbands have with power impregnated her.

They to the pole have yoked the winds for coursers: their sweat have they made rain, these Sons of Rudra.

8 Ho! Maruts, Heroes, skilled in Law, immortal, be gracious unto us, ye rich in treasures,

Ye hearers of the truth, ye sage and youthful, grown mighty, dwelling on the lofty mountains.

Hymn 59. Maruts.

1. YOUR spy hath called to you to give prosperity. I sing to Heaven and Earth and offer sacrifice.

They bathe their steeds and hasten through the firmament: they spread abroad their radiance through the sea of cloud.

2 Earth shakes and reels in terror at their onward rush, like a full ship which, quivering, lets the water in.

Marked on their ways are they, visible from afar: the Heroes press between in mighty armament.

3 As the exalted horn of bulls for splendid might, as the Sun's eye set in the firmament's expanse,

Like vigorous horses ye are beauteous to behold, and for your glory show like bridegrooms, O ye Men.

4 Who, O ye Maruts, may attain the mighty lore of you the mighty, who may reach your manly deeds?

Ye, verily, make earth tremble like a ray of light what time ye bring your boons to give prosperity,

5 Like steeds of ruddy colour, scions of one race, as foremost champions they have battled in the van.

The Heroes have waxed strong like wellgrown manly youths; with floods of rain they make the Sun's eye fade away,

6 Having no eldest and no youngest in their band, no middlomost, preeminent they have waxed in might,

These Sons of Pr̥ṣni, sprung of noble ancestry: come hitberward to us, ye bridegrooms of the sky.

7 Like birds of air they flew with might in lengthened lines from heaven's high ridges to the borders of the sky.

The steeds who carry them, as Gods and mortals know, have caused the waters of the mounuains to descend.

8 May Dyaus, the Infinite, roar for our banquet: may Dawn's toil for us, glittering with moisture.

Lauded by thee, these Maruts, Sons of Rudra, O Ṛṣi, have sent down the heavenly treasure.

Hymn 60. Maruts

1. I LAUD with reverence the gracious Agni: here may he sit and part our meed among us.

As with spoil-seeking cars I bring oblation: turned rightward I will swell the Marut's, praise-song.

2 The Maruts, yea, the Rudras, who have mounted their famous spotted deer and cars swift-moving,—

Before you, fierce Ones! woods bow down in terror: Earth, even the mountain, trembles at your coming.

3 Though vast and tall, the mountain is affrighted, the height of heaven is shaken at your roaring

When, armed with lances, ye are sporting, Maruts, and rush along together like the waters.

4 They, like young suitors, sons of wealthy houses, have with their golden natures decked their bodies.

Strong on their cars, the lordly Ones, for glory, have set their splendours on their forms for ever.

5 None being eldest, none among them youngest, as brothers they have grown to happy fortune.

May their Sire Rudra, young and deft, and Pṛśni pouring much milk, bring fair days to the Maruts.

6 Whether, O blessed Maruts, ye be dwelling in highest, midmost, or in lowest heaven,

Thence, O ye Rudras, and thou also, Agni, notice the sacrificial food we offer.

7 O Maruts, Lords of all, when Agni and when ye drive downward from sublimest heaven along the heights,

Shakers of all, rejoicing, slayers of the foe, give riches to the Soma-pressing worshipper.

8 O Agni, with the Maruts as they gleam and sing, gathered in troop, rejoicing drink the Soma juice;

With these the living ones who cleanse and further all, joined with thy banner, O
Vaiśvānara, from of old.

Hymn 61. Maruts.

1. O HEROES lordliest of all, who are ye that have singly come
Forth from a region most remote?

2. Where are your horses, where the reins? How came ye? how had ye the
power?

Rein was on nose and seat on back.

3 The whip is laid upon the flank. The heroes stretch their thighs apart,
Like women when the babe is born.

4 Go ye, O Heroes, far away, ye bridegrooms with a lovely Spouse
That ye may warm you at the fire.

5 May she gain cattle for her meed, hundreds of sheep and steeds and kine,
Who threw embracing arms around the hero whom gyavaiva praised.

6 Yea, many a woman is more firm and better than the man who turns
Away from Gods, and offers not.

7 She who discerns the weak and worn, the man who thirsts and is in want
She sets her mind upon the Gods.

8 And yet full many a one, unpraised, mean niggard, is entitled man:
Only in weregild is he such.

9 And she, the young, the joyous-spirited, divulged the path to Śyāva, yea, to
me.

Two red steeds carried me to Purumīlha's side, that sage of far-extended fame,

10 Him who, like Vaidadasvi, like Taranta, hath bestowed on me

A hundred cows in liberal gift.

11 They who are borne by rapid steeds, drinking the meath that gives delight,
They have attained high glories here.

12 They by whose splendour both the worlds are over-spread they shine on cars
As the gold gleams above in heaven.

13 That Marut band is ever young, borne on bright cars, unblamable,
Moving to victory, checked by none.

14 Who knoweth, verily, of these where the All-shakers take delight,
Born, spotless, after sacred Law?

15 Guides are ye, lovers of the song to mortal man through holy hymn,
And hearers when he cries for help.

16 Do ye, destroyers of the foe, worshipful and exceeding bright,
Send down the treasures that we crave.

17 OUrmya, bear thou far away to Darbhya this my hymn of praise,
Songs, Goddess, as if chariot-borne.

18 From me to Rathaviti say, when he hath pressed the Soma juice,
The wish I had departeth not.

19 This wealthy Rathaviti dwells among the people rich in kine,
Among the mountains, far withdrawn.

Hymn 62. Mitra-Varuṇa

1. BY your high Law firm order is established there where they loose for travel
Sūrya's horses.

Ten hundred stood together: there I looked on this the most marvellous Deities'
one chief glory.

2 This, Mitra-Varuṇa, is your special greatness: floods that stood there they with
the days attracted.

Ye cause to flow all voices of the cowpen: your single chariotfelly hath rolled
hither.

3 O Mitra-Varuṇa, ye by your greatness, both Kings, have firmly stablished
earth and heaven,

Ye caused the cows to stream, the plants to flourish, and, scattering swift drops, sent down the rain-flood.

4 Let your well-harnessed horses bear you hither: hitherward let them come with reins drawn tightly.

A covering cloud of sacred oil attends you, and your streams flow to us from days aforetime.

5 To make the lustre wider and more famous, guarding the sacred grass with veneration,

Ye, Mitra-Varuṇa, firm, strong, awe-inspiring, are seated on a throne amid oblations.

6 With hands that shed no blood, guarding the pious, whom, Varuni³, ye save amid oblations.

Ye Twain, together, Kings of willing spirit, uphold dominion based on thousand pillars.

7 Adorned with gold, its columns are of iron. in heaven it glitters like a whip for horses;

Or stablished on a field deep-spoiled and fruitful. So may we share the meath that loads your car-seat.

8 Ye mount your car gold-hued at break of morning, and iron-pillared when the Sun is setting,

And from that place, O Varuṇa and Mitra, behold infinity and limit~tion.

9 Bountiful guardians of the world! the shelter that is impenetrable, strongest, flawless,

Aid us with that, O Varuṇa and Mitra, and when we long to win may we be victors.

Hymn 63. Mitra-Varuṇa.

1. GUARDIANS of Order, ye whose Laws are ever true, in the sublimest heaven your chariot ye ascend.

O Mitra-Varuṇa whomsoe'er ye: favour, here, to him the rain with sweetness streameth down from heaven.

2 This world's imperial Kings, O Mitra-Varuṇa, ye rule in holy synod, looking on the light.

We pray for rain, your boon, and immortality. Through heaven and over earth the thunderers take their way.

3 Imperial Kings, strong, Heroes, Lords of earth and heaven, Mitra and Varuṇa, ye ever active Ones,

Ye wait on thunder with the many-tinted clouds, and by the Asura's magic power cause Heaven to rain.

4 Your magic, Mitra-Varuṇa, resteth in the heaven. The Sun, the wondrous weapon, cometh forth as light.

Ye hide him in the sky with cloud and flood of rain, and water-drops, Parjanya! full of sweetness flow.

5 The Maruts yoke their easy car for victory, O Mitra-Varuṇa, as a hero in the wars.

The thunderers roam through regions varied in their hues. Imperial Kings, bedew us with the milk of heaven.

6 Refreshing is your voice, O Mitra-Varuṇa: Parjanya sendeth out a wondrous mighty voice.

With magic power the Maruts clothe them with the clouds. Ye Two cause Heaven to rain, the red, the spotless One.

7 Wise, with your Law and through the Asura's magic power ye guard the ordinances, Mitra-Varuṇa.

Ye by eternal Order govern all the world. Ye set the Sun in heaven as a refulgent car.

Hymn 64. Mitra-Varuṇa

1. You, foeman-slaying Varuṇa and Mitra, we invoke with song,

Who, as with penfold of your arms, encompass round the realm of light.

2 Stretch out your arms with favouring love unto this man who singeth hymns,

For in all places is sung forth your evergracious friendliness.

3 That I may gain a refuge now, may my steps be on Mitra's path.

Men go protected in the charge of this dear Friend who harms us not.
 4 Mitra and Varuṇa, from you may I, by song, win noblest meed.
 That shall stir envy in the homes of wealthy chiefs and those who praise.
 5 With your fair splendours, Varuṇa and Mitra, to our gathering come,
 That in their homes the wealthy chiefs and they who are your friends may thrive.
 6 With those, moreover, among whom ye hold your high supremacy,
 Vouchsafe us room that we may win strength for prosperity and wealth.
 7 When morning flushes, Holy Ones! in the Gods' realm where white Cows
 shine,
 Supporting Arcananas, speed, ye Heroes, with your active feet hither to my
 pressed Soma juice.

Hymn 65. Mitra-Varuṇa.

1. FULL wise is he who hath discerned: let him speak to us of the Gods,—
 The man whose praise-songs Varuṇa the beautiful, or Mitra, loves.
 2 For they are Kings of noblest might, of glorious fame most widely spread;
 Lords of the brave, who strengthen Law, the Holy Ones with every race.
 3 Approaching you with prayer for aid, together I address you first
 We who have good steeds call on you, Most Sage, to give us strength besides.
 4 E'en out of misery Mitra gives a way to dwelling at our case,
 For he who worships hath the grace of Mitra, fighter in the van. '
 5 In Mitra's shelter that extends to utmost distance may we dwell,
 Unmenaced, guarded by the care, ever as sons of Varuṇa.
 6 Ye, Mitra, urge this people on, and to one end direct their ways.
 Neglect not ye the wealthy chiefs, neglect not us the Ṛṣis: be our guardians
 when ye quaff the milk.

Hymn 66. Mitra-Varuṇa.

1. O SAPIENT man, call the Two Gods, the very wise, who slay the foe.
For Varuṇa, whose form is Law, place offerings for his great delight.
- 2 For they have won unbroken sway in full perfection, power divine.
And, like high laws, the world of man hath been made beautiful as light.
- 3 Therefore we praise you that your cars may travel far in front of ours-
You who accept the eulogy of Ratahavya with his hymns.
- 4 And ye show wMom, Wondrous Gods with fulness of intellIgence.
By men's discernment are Ve marked, O ye whose might is purified.
- 5 This is the Law sublime, O Earth: to aid the Ṛṣis' toil for fame
The Two, wide-spreading, are prepared. They come with ample overflow.
- 6 Mitra, ye Gods with wandering eyes, would that the worshippers and we
Might strive to reach the realm ye rule, most spacious and protected well.

Hymn 67. Mitra-Varuṇa.

1. YE Gods, Ādityas, Varuṇa, Aryaman, Mitra, verily
Have here obtained supremest sway, high, holy, set apart for you.
- 2 When, Varuṇa and Mitra, ye sit in your golden dwelling-place,
Ye Twain, supporters of mankind, foeslayers, give felicity.
- 3 All these, possessors of all wealth, Varuṇa, Mitra, Aryaman,
Follow their ways, as if with feet, and guard from injury mortal man.
- 4 For they are true, they cleave to Law, held holy among every race,
Good leaders, bounteous in their gifts, deliverers even from distress.
- 5 Which of your persons, Varuṇa or Mitra, merits not our praise?
Therefore our thought is turned to you, the Atris' thought is turned to you.

Hymn 68. Mitra-Varuṇa.

1. SING forth unto your Varuṇa and Mitra with a song inspired.

They, Mighty Lords, are lofty Law

2 Full springs of fatness, Sovran Kings, Mitra. and Varuṇa, the Twain,
Gods glorified among the Gods.

3 So help ye us to riches, great terrestrial and celestial wealth:

Vast is your sway among the Gods.

4 Carefully tending Law with Law they have attained their vigorous might.

The two Gods wax devoid of guile.

5 With rainy skies and streaming floods, Lords of the strength that bringeth
gifts,

A lofty seat have they attained.

Hymn 69. Mitra-Varuṇa.

1. THREE spheres of light, O Varuṇa, three heavens, three firmaments ye
comprehend, O Mitra:

Waxed strong, ye keep the splendour of dominion, guarding the Ordinance that
lasts for ever.

2 Ye, Varuṇa, have kine who yield refreshment; Mitra, your floods pour water
full of sweetness.

There stand the Three Steers, splendid in their brightness, who fill the three
world-bowls with genial moisture.

3 I call at dawn on Aditi the Goddess, I call at noon and when the Sun is setting.

I pray, O Mitra-Varuṇa, for safety, for wealth and progeny, in rest and trouble.

4 Ye who uphold the region, sphere of brightness, ye who support earth's realm
Divine Ādityas,

The Immortal Gods, O Varuṇa and Mitra, never impair your everlasting statutes.

Hymn 70. Mitra-Varuṇa.

1. EVEN far and wide, O Varuṇa and Mitra, doth your grace extend.
May I obtain your kind good-will.
- 2 From you, benignant Gods, may we gain fully food for sustenance.
Such, O ye Rudras, my we be.
- 3 Guard us, O Rudras. with your guar⁴ save us, ye skilled to save, my we
Subdue the Dasyus, we ourselves,
- 4 Or ne'er may we, O Wondrous Strong, enjoy another's solemn feast,
Ourselves, our sons, or progeny.

Hymn 71. Mitra-Varuṇa.

1. O Varuṇa and Mitra, ye who slay the foemen, come with might
To this our goodly sacrifice.
- 2 For, Varuṇa and Mitra, ye Sages are Rulers over all. Fill full our songs, for this
ye can.
- 3 Come to the juice that we have pressed. Varuṇa, Mitra, come to drink
This Soma of the worshipper.

Hymn 72. Mitra-Varuṇa.

- 1 To Varuṇa and Mitra we offer with songs, as Atri did. Sit on the sacred grass
to drink the Soma juice.
- 2 By Ordinance and Law ye dwell in peace secure, bestirring men.
Sit on the sacred grass to drink the Soma juice.
- 3 May Varuṇa and Mitra, for our help, accept the sacrifice.
Sit on the sacred grass to drink the Soma juice.

Hymn 73. Aśvins.

1. WHETHER, O Aśvins, ye this day be far remote or near at hand,
In many spots or in mid-air, come hither, Lords of ample wealth.
- 2 These here, who show o'er widest space, bringing full many a wondrous act,
Resistless, lovingly I seek, I call the Mightiest to enjoy.
- 3 Another beauteous wheel have ye fixed there to decorate your car.
With others through the realms ye roam in might unto the neighbouring tribes.
- 4 That deed of yours that is extolled, Visvas! hath all been done with this.
Born otherwise, and spotless, ye have entered kinship's bonds with us.
- 5 When Sūrya mounted on your car that rolls for ever rapidly,
Birds of red hue were round about and burning splendours compassed you.
- 6 Atri bethinks himself of you, O Heroes, with a friendly mind,
What time, Nāsatyas, with his mouth he stirs the spotless flame for you.
- 7 Strong is your swiftly moving steed, famed his exertion in the course
When by your great deeds, Aśvins, Chiefs, Atri is brought to us again.
- 8 Lovers of sweetness, Rudras, she who streams with sweetness waits on you.
When ye have travelled through the seas men bring you gifts of well-dressed
food.
- 9 Aśvins, with truth they call you Twain bestowers of felicity;
At sacrifice most prompt to hear, most gracious ye at sacrifice.
- 10 Most pleasing to the Aśvins be these prayers which magnify their might,
Which we have fashioned, even as cars high reverence have we spoken forth.

Hymn 74. Aśvins.

1. WHERE in the heavens are ye to-day, Gods, Aśvins, rich in constancy?
Hear this, ye excellent as Steers: Atri inviteth you to come.

2 Where are they now? Where are the Twain, the famed Nāsatyas, Gods in heaven?

Who is the man ye strive to reach? Who of your suppliants is with you?

3 Whom do ye visit, whom approach? to whom direct your harnessed car?

With whose devotions are ye pleased? We long for you to further us.

4 Ye, Strengtheners, for Paura stir the filler swimming in the flood,
Advancing to be captured like a lion to the ambushade.

5 Ye from cyavana worn with age removed his skin as 'twere a robe.

So, when ye made him young again, he stirred the longing of a dame.

6 Here is the man who lauds you both: to see your glory are we here.

Now bear me, come with saving help, ye who are rich in store of wealth.

7 Who among many mortal men this day hath won you to himself?

What bard, accepters of the bard? Who, rich in wealth! with sacrifice?

8 O Aśvins, may your car approach, most excellent of cars for speed.

Through many regions may our praise pass onward among mortal men.

9 May our laudation of you Twain, lovers of meath! be sweet to you.

Fly hitherward, ye wise of heart, like falcons with your winged steeds.

10 O Aśvins, when at any time ye listen to this call of mine,

For you is dainty food prepared: they mix refreshing food for you.

Hymn 75. Aśvins.

1. To meet your treasure-bringing car, the mighty car most dear to us,

Aśvins, the Ṛṣi is prepared, your raiser, with his song of praise. Lovers of sweetness, hear my call.

2 Pass, O ye Aśvins, pass away beyond all tribes of selfish men,

Wonderful, with your golden paths, most gracious, bringers of the flood. Lovers of sweetness, hear my call.

3 Come to us, O ye Aśvin Pair, bringing your precious treasures, come

Ye Rudras, on your paths of gold, rejoicing, rich in store of wealth. Lovers of sweetness, hear my call.

4 O strong and Good, the voice of him who lauds you well cleaves to your car.

And that great beast, your chariot-steed, fair, wonderful, makes dainty food. Lovers of sweetness, hear my call.

5 Watchful in spirit, born on cars, impetuous, listing to his cry,

Aśvins, with winged steeds ye speed down to cyavana void of guile. Lovers of sweetness, hear my call.

6 Hither, O Heroes, let your steeds, of dappled hue, yoked at the thought,

Your flying steeds, O Aśvins, bring you hitherward, with bliss, to drink. Lovers of sweetness, hear my call.

7 O Aśvins, hither come to us; Nāsatyas, be not disinclined.

Through longing for the pious turn out of the way to reach our home. Lovers of sweetness, bear my call.

8 Ye Lords of Splendour, free from guile, come, stand at this our sacrifice.

Beside the singer, Aśvins, who longs for your grace and lauds you both. Lovers of sweetness, hear my call.

9 Dawn with her white herd hath appeared, and in due time hath fire been placed.

Harnessed is your immortal car, O WonderWorkers, strong and kind. Lovers of sweetness, bear my call.

Hymn 76. Aśvins

1. AGNI, the bright face of the Dawns, is shining; the singers' pious voices have ascended.

Borne on your chariot, Aśvins, turn you hither and come unto our full and rich libation.

2 Most frequent guests, they scorn not what is ready: even now the lauded Aśvins are beside us.

With promptest aid they come at morn and evening, the worshipper's most blessed guards from trouble.

3 Yea, come at milking-time, at early morning, at noon of day and when the Sun is setting,

By day, by night, with favour most auspicious. Not only now the draught hath drawn the Aśvins.

4 For this place, Aśvins, was of old your dwelling, these were your houses, this your habitation.

Come to us from high heaven and from the mountain. Come from the waters bringing food and vigour.

5 May we obtain the Aśvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

Hymn 77. Aśvins.

1. FIRST worship those who come at early morning: let the Twain drink before the giftless niggard.

The Aśvins claim the sacrifice at daybreak: the sages yielding the first share extol them.

2 Worship at dawn and instigate the Aśvins: nor is the worshipper at eve rejected.

Besides ourselves another craves and worships: each first in worship is most highly favoured.

3 Covered with gold, meath-tinted, dropping fatness, your chariot with its freight of food comes hither,

Swift as thought, Aśvins, rapid as the tempest, wherewith ye travel over all obstructions.

4 He who hath served most often the Nāsatyas, and gives the sweetest food at distribution,

Furthers with his own holy works his offspring, and ever passes those whose flames ascend not.

5 May we obtain the Aśvins' newest favour, and gain their health-bestowing happy guidance.

Bring riches hither unto us, and heroes, and all felicity and joy, Immortals!

Hymn 78. Aśvins.

1. YE Aśvins, hither come to us: Nāsatyas, be not disinclined.

Fly hither like two swans unto the juice we shed.

2 O Aśvins, like a pair of deer, like two wild cattle to the mead:

Fly hither like two swans unto the juice we shed.

3 O Aśvins rich in gifts, accept our sacrifice to prosper it:

Fly hither like two swans unto the juice we shed.

4 As Atri when descending to the cavern called on you loudly like a wailing woman.

Ye came to him, O Aśvins, with the freshest and most auspicious fleetness of a falcon.

5 Tree, part asunder like the side of her who bringeth forth a child.

Ye Aśvins, listen to my call: loose Saptavadhri from his bonds.

6 For Saptavadhri, for the seer affrighted when he wept and wailed,

Ye, Aśvins, with your magic powers rent up the tree and shattered it.

7 Like as the wind on every side ruffles a pool of lotuses,

So stir in thee the babe unborn, so may the ten-month babe descend.

8 Like as the wind, like as the wood, like as the sea is set astir,

So also, ten-month babe, descend together with the after-birth.

9 The child who hath for ten months' time been lying in his mother's side,—

May he come forth alive, unharmed, yea, living from the living dame.

Hymn 79. Dawn.

1. O HEAVENLY Dawn, awaken us to ample opulence to-day

Even as thou hast wakened us with Satyasravas, Vayya's son, high-born!
delightful with thy steeds!

2 Daughter of Heaven, thou dawnedst on Sunitha Sucadratha's son,
So dawn thou on one mightier still, on Satyasravas, Vayya's son, high-born!
delightful with thy steeds!

3 So, bringing treasure, dawn to-day on us thou Daughter of the Sky,
As thou, O mightier yet. didst shine for Satyatravas, Vayya's son, high-born!
delightful with thy steeds!

4 Here round about thee are the priests who laud thee, Bright One, with their
hymns,
And men with gifts, O Bounteous Dame, splendid with wealth and offering
much, high-born! delightful with thy steeds!

5 Whatever these thy bands perform to please thee or to win them wealth,
E'en fain they gird us round and give rich gifts which ne'er are reft away, high-
born! delightful with thy steeds!

6 Give to these wealthy patrons fame, O affluent Dawn, with hero sons,
To these our princes who have brought rich gifts ne'er to be reft away,
highborn! delightful with thy steeds!

7 Bring lofty and resplendent fame, O thou munificent Dawn, to these
Our wealthy patrons who bestow rich gifts on us of steeds and kine, high-born!
delightful with thy steeds!

8 Bring us, O Daughter of the Sky, subsistence in our herds of kine,
Together with the sunbeams, with the shine of pure refulgent flames, highborn!
delightful with thy steeds!

9 O Daughter of the Sky, shine forth; delay not to perform thy task.
Let not the Sun with fervent heat consume thee like a robber foe, high-born!
delightful with the steeds!

10 So much, and more exceedingly, O Dawn, it suits thee to bestow,
Thou Radiant One who ceasest not to shine for those who sing thy praise,
highborn! delightful with thy steeds!

Hymn 80. Dawn.

1. THE singers welcome with their hymns and praises the Goddess Dawn who bringeth in the sunlight,

Sublime, by Law true to eternal Order, bright on her path, red-tinted, far-
refulgent.

2 She comes in front, fair, rousing up the people, making the pathways easy to
be travelled.

High, on her lofty chariot, all-impelling, Dawn gives her splendour at the days'
beginning.

3 She, harnessing her car with purple oxen. injuring none, hath brought
perpetual riches.

Opening paths to happiness, the Goddess shines, praised by all, giver of every
blessing.

4 With changing tints she gleams in double splendour while from the eastward
she displays her body.

She travels perfectly the path of Order, nor fails to reach, as one who knows, the
quarters.

5 As conscious that her limbs are bright with bathing, she stands, as 'twere, erect
that we may see her.

Driving away malignity and darkness, Dawn, Child of Heaven, hath come to us
with lustre.

6 The Daughter of the Sky, like some chaste woman, bends, opposite to men,
her forehead downward.

The Maid, disclosing boons to him who worships, hath brought again the
daylight as aforetime.

Hymn 81. Savitar.

1. THE priests of him the lofty Priest well-skilled in hymns harness their spirit,
yea, harness their holy thoughts.

He only knowing works assigns their priestly tasks. Yea, lofty is the praise of
Savitar the God.

2 The Sapient One arrays himself in every form: for quadruped and biped he hath brought forth good.

Excellent Savitar hath looked on heaven's high vault, and shineth after the outgoing of the Dawn.

3 Even he, the God whose going-forth and majesty the other Deities have followed with their might,

He who hath measured the terrestrial regions out by his great power, he is the Courser Savitar.

4 To the three spheres of light thou goest, Savitar, and with the rays of Sidrya thou combinest thee.

Around, on both sides thou encompassest the night: yea, thou, O God, art Mitra through thy righteous laws.

5 Over all generation thou art Lord alone: Pūṣan art thou, O God, in all thy goings-forth.

Yea, thou hast domination over all this world. Śyāvāśva hath brought praise to thee, O Savitar.

Hymn 82. Savitar.

1. WE crave of Savitar the God this treasure much to be enjoyed.

The best, all-yielding, conquering gift of Bhaga we would gladly win.

2 Savitar's own supremacy, most glorious and beloved of all,

No one diminisheth in aught.

3 For Savitar who is Bhaga shall send riches to his worshipper.

That wondrous portion we implore.

4 Send us this day, God Savitar, prosperity with progeny.

Drive thou the evil dream away.

5 Savitar, God, send far away all sorrows and calamities,

And send us only what is good.

6 Sinless in sight of Aditi through the God Savitar's influence,

May we obtain all lovely things.

7 We with our hymns this day elect the general God, Lord of the good,
Savitar whose decrees are true.

8 He who for ever vigilant precedes these Twain, the Day and Night,
Is Savitar the thoughtful God.

9 He who gives glory unto all these living creatures with the song,
And brings them forth, is Savitar.

Hymn 83. Parjanya.

1. SING with these songs thy welcome to the Mighty, with adoration praise and call Parjanya.

The Bull, loud roaring, swift to send his bounty, lays in the plants the seed. for germination.

2 He smites the trees apart, he slays the demons: all life fears him who wields the mighty weapon.

From him exceeding strong fices e'en the guiltless, when thundering Parjanya smites the wicked.

3 Like a car-driver whipping on his horses, he makes the messengers of rain spring forward.

Far off resounds the roaring of the lion, what time Parjanya fills the sky with rain-cloud.

4 Forth burst the winds, down come the lightning-flashes: the plants shoot up, the realm of light is streaming.

Food springs abundant for all living creatures, what time Parjanya quickens earth with moisture.

5 Thou at whose bidding earth bows low before thee, at whose command hoofed cattle fly in terror,

At whose behest the plants assume all colours, even thou Parjanya, yield us great protection.

6 Send down for us the rain of heaven, ye Maruts, and let the Stallion's flood descend in torrents.

Come hither with this thunder while thou pourest the waters down, our heavenly Lord and Father.

7 Thunder and roar: the germ of life deposit. Fly round us on thy chariot waterladen.

Thine opened water-skin draw with thee downward, and let the hollows and the heights be level.

8 Lift up the mighty vessel, pour down water, and let the liberated streams rush forward.

Saturate both the earth and heaven with fatness, and for the cows let there be drink abundant.

9 When thou, with thunder and with roar, Parjanya, smitest sinners down,

This universe exults thereat, yea, all that is upon the earth.

10 Thou hast poured down the rain-flood now withhold it. Thou hast made desert places fit for travel.

Thou hast made herbs to grow for our enjoyment: yea, thou hast won thee praise from living creatures.

Hymn 84. Prthivi.

1. THOU, of a truth, O Prthivi, bearest the tool that rends the hills:

Thou rich in torrents, who with might quickenest earth, O Mighty One.

2 To thee, O wanderer at will, ring out the lauds with beams of day,

Who drivest, like a neighing steed, the swelling cloud, O bright of hue.

3 Who graspest with thy might on earth. e'en the strong sovrans of the wood,

When from the lightning of thy cloud the rain-floods of the heaven descend.

Hymn 85. Varuṇa.

1. SING forth a hymn sublime and solemn, grateful to glorious. Varuṇa, imperial Ruler,

Who hath struck out, like one who slays the victim, earth as a skin to spread in front of Sūrya.

2 In the tree-tops the air he hath extended, put milk in kine and vigorous speed in horses,

Set intellect in hearts, fire in the waters, Siurya in heaven and Soma on the mountain.

3 Varuṇa lets the big cask, opening downward, flow through the heaven and earth and air's mid-region.

Therewith the universe's Sovran waters earth as the shower of rain bedews the barley.

4 When Varuṇa is fain for milk he moistens the sky, the land, and earth to her foundation.

Then straight the mountains clothe them in the rain-cloud: the Heroes, putting forth their vigour, loose them.

5 I will declare this mighty deed of magic, of glorious Varuṇa the Lord Immortal,

Who standing in the firmament hath meted the earth out with the Sun as with a measure.

6 None, verily, hath ever let or hindered this the most wise God's mighty deed of magic,

Whereby with all their flood, the lucid rivers fill not one sea wherein they pour their waters.

7 If we have sinned against the man who loves us, have ever wronged a brother, friend, or comrade,

The neighbour ever with us, or a stranger, O Varuṇa, remove from us the trespass.

8 If we, as gamesters cheat at play, have cheated, done wrong unwittingly or sinned of purpose,

Cast all these sins away like loosened fetters, and, Varuṇa let us be thine own beloved.

Hymn 86. Indra-Agni.

1. THE mortal man whom ye, the Twain, Indra and Agni, help in fight,
Breaks through e'en strongly-guarded wealth as Tṛta burst his way through reeds.
 - 2 The Twain invincible in war, worthy to be renowned in frays,
Lords of the Fivefold. People, these, Indra and Agni, we invoke.
 - 3 Impetuous is their strength, and keen the lightning of the mighty Pair,
Which from their arms speeds with the car to Vṛtra's slayer for the kine.
 - 4 Indra and Agni, we invoke you both, as such, to send your cars:
Lords of quick-coming bounty, ye who know, chief lovers of the song.
 - 5 These who give increase day by day, Gods without guile for mortal man,
Worthy themselves, I honour most, Two Gods as partners, for my horse.
 - 6 The strength-bestowing offering thus to Indra-Agni hath been paid, as butter,
purified by stones.
- Deal to our princes high renown, deal wealth to those who sing your praise, deal food to those who sing your praise.

Hymn 87. Maruts.

1. To Viṣṇu, to the Mighty whom the Maruts follow let your hymns born in song go forth, Evayamarut;
To the impetuous, strong band, adorned with bracelets, that rushes on in joy and ever roars for vigour.
 - 2 They who with might were manifest, and who willingly by their own knowledge told it forth, Evayamarut.
- Maruts, this strength of yours no wisdom comprehendeth: through their gifts' greatness they are moveless as the mountains.

3 Who by the psalm they sing are heard, from lofty heaven, the strong, the brightly shining Ones, Evayamarut;

In whose abode there is no mightier one to move them, whose lightnings are as fires, who urge the roaring rivers.

4 He of the Mighty Stride forth strode, Evayamarut, out of the spacious dwelling-place, their home in common.

When he, himself, hath yoked his emulous strong horses on heights, he cometh forth, joy-giving, with the Heroes.

5 Like your tremendous roar, the rainer with light flashing, strong, speeding, hath made all tremble, Evayamarut,

Wherewith victorious ye, self-luminous, press onward, with strong reins, decked with gold, impetuous and well-weaponed.

6 Unbounded is your greatness, ye of mighty power: may your bright vigour be our aid, Evayamarut;

For ye are visible helpers in the time of trouble: like fires, aglow with light, save us from shame and insult.

7 So may the Rudras, mighty warriors, Evayamarut, with splendid brilliancy, like fires, be our protectors;

They whose terrestrial dwelling-place is wide-extended, whom none suspect of sin, whose bands have lofty courage.

8 Come in a friendly spirit, come to us, O Maruts, and hear his call who praises you, Evayamarut.

Like car-borne men, one-minded with the mighty Viṣṇu, keep enmity far from us with your deeds of wonder.

9 Come to our sacrifice, ye Holy Ones, to bless it, and, free from demons, hear our call, Evayamarut.

Hindu Sacred Texts Glossary

A

Abhimanyu (अभिमन्यु): Son of Arjuna and Subhadra who was married to Uttara, daughter of King Virata. He was deceitfully killed by the Kauravas during Kurukshetra.[1]

Āchārya (आचार्य): Teacher or Guru.

Achyuta (अच्युत): A synonym of Sri Vishnu.

Adhiratha (अधिरथ): Karna's foster-father.

Adi Shankara (आदि शङ्कर): The first Hindu philosopher who consolidated the principles of the Advaita Vedanta philosophy.

Aditi (अदिति): A goddess of the sky, consciousness, the past, the future and fertility.

Advaita Vedanta (अद्वैत वेदान्त): A school of Hindu philosophy often called a monistic or non-dualistic system which refers to the indivisibility of the Self (Atman) from the Whole (Brahman).

Agastya (अगस्त्य): A great sage whose life-story the Pandavas learnt while on pilgrimage to holy places, his wife Lopamudra was equally a great sage in her own right.

Aghāsura (अघासुर): A dragon sent by Kamsa to destroy Krishna

Āgneyāstra (आग्नेयास्त्र): Āgneyāstra is the fire weapon, incepted by God Agni, master of the flames.

Agni (अग्नि): The sacred Hindu fire god.[2]

Agnihotra (अग्निहोत्र): A sacrifice to God Agni.

Ahi (अहि): Means ("snake"), Vritra was also known in the Vedas as Ahi cognate with Azhi Dahaka of Zoroastrian mythology and he is said to have had three heads.

Ahamkara (अहंकार): A Sanskrit term that refers to the ego of one's self, the identification of one's own ego.

Ahimsā (अहिंसा): A religious concept which advocates non-violence and a respect for all life.

Airāvata (ऐरावत): Indra's elephant.

Ajasat (अजसत): The Prince who plots with Devadatta to kill Buddha

Ajatashatru (अजातशत्रु): Having no enemy, friend of all born things, an epithet of Yudhishtira.

Akampana (अकम्पन): Meaning (Unconquerable) - A rākshasa, maternal uncle of Ravana, slain by Hanumaān at seize.

Akshayapatra (अक्षयपत्र): A wonderful vessel given to Yudhishtira by the Sun god which held a never-failing supply of food.

Alara (अलर) : A famous sage, sought out by Buddha

Alambasa (अलम्बस): A Rakshasa friend of Duryodhana who had joined his forces but Satyaki compelled him to flee from the battlefield.

Amarāvati (अमरावती): The city of Indra

Amarkantak (अमरकंटक): Amarkantak is a unique natural heritage area in eastern Madhya Pradesh, India. This is the meeting point of the Vindhya and the Satpuras, with the Maikal Hills being the fulcrum. This is the place from where the Narmada River, the Sone River and Johila River emerge.

Ambā (अम्बा), **Ambikā** (अम्बिका), **Ambālikā** (अम्बालिका): The three daughters of King of Benares, Eldest daughter Ambā was in love with King Shālwa

Amrit (अमृत): Ambrosia, the food of the gods, which makes the partaker immortal.

Ananta (अनन्त): Ananta may be 1. The thousand headed nāga that issued from Balrāma's mouth 2. Author and commentator of Katyayana sutra 3. Ananta was the name of present Shekhawati region of Rajasthan in India.

Andhaka (अंधक): Andhaka was the demon son of Shiva, and was created from a drop of his sweat. He was born blind. After birth, Andhaka was given to Hiranyaksha to be raised, as he had no sons. Later, Andhaka became the king of Hiranyaksha's kingdom.

Anga (अंग): Mlechchha kings, a Kaurava supporter.

Angada (अंगद): One of the monkey host; Son of Valī

Aniruddha (अनिरुद्ध): Son of Pradyumna (a rebirth of Shatrughana who married with Chārumati and Ushā

Anjalikā (अंजलिका): The greatest of Arjuna's arrows with which he slays Karna

Anjanā (अंजना): Mother of Hanumāna

Anshumat (अंशुमत): A mighty chariot-fighter

Anusuya (अनुसूया): Sati Anusuya was wife of the sage Atri and mother of **Dattatreya** (दत्तात्रेय) who is considered by some Hindus (in western India) to be an incarnation of the Divine Trinity Brahma, Vishnu and Shiva.

Apsarās (अपसरा): Heavenly nymphs, The dancing girls of Indra's court

Aquila (अक्विला): Equivalent, Garuda; the divine eagle

Araṇi (अरणि): An upper and a lower piece of wood used for producing fire by attrition.

Āraṇyaka (आरण्यक): Part of the Hindu Śruti that discuss philosophy, sacrifice and the New Year holiday.

Arjuna (अर्जुन): The third of Pāndavas and Krishna's cousin. His doubts on the battle field led to Krishna expounding the Gita.[1]

Artha (अर्थ): Wealth, one of the objects of human life, the others being Dharma, (righteous-ness), Kama (satisfaction of desires), Moksha (spiritual salvation).

Arundhati (अरुंधति): Wife of sage Vashishta. She was one of the nine daughters of Kardama Prajapati and his wife Devahuti.

Arya: 'Noble or Pious.' Was also used as another name for ancient vedic Bharatas tribe, whose main rival tribe were the Dasas.

Asamanja (असमंज): Son of Sāgra

Ashtavakra (अष्टवक्र): A towering scholar while still in his teens.

Ashta Lakshmi: Eight aspects of goddess Lakshmi, symbolising eight sources of wealth

Ashvatthāman (अश्वत्थामां): Son of Dronacharya and last supreme commander of the Kaurava force, strong as a horse

Ashvins (अश्विन): The divine twins

Ashwamedha (अश्वमेध): The horse sacrifice

Asvamedha Yajna (अश्वमेध यज्ञ): A horse sacrifice.

Ashwapati (अश्वपति): Uncle of Bharata and Shatrughna

Ashwasena (अश्वसेन): Son of Naga Takshaka, who was saved by Indra, while Khandavavana was put into flame by Pandavas. Five mighty arrows shot by Karna

Asita (असित): A sage who held that gambling was ruinous and should be avoided by all wise people.

Asmaka (अस्मक): A Kaurava warrior who attacked Abhimanyu.

Astra (अस्त्र): A missile charged with power by a holy incantation.

Asuras: mythological lord beings in Indian texts who compete for power.

Ātma (आत्मा): The underlying metaphysical self, sometimes translated as spirit or soul.

Ayodhyā (अयोध्या): Unconquerable, The city in the country of Koshala

B

Binod: The Father of intillegent son Birat

Birat: The intillegent son of Binod Timsina and Ganga Timsina

Babhruvahana: Babhruvahana was son of Arjuna by his wife Chitrāngadā.

Badarikasram (बद्रीकाश्रम): Badarikasram is a place sacred to Vishnu, near the Ganges in the Himalayas, particularly in Vishnu's dual form of Nara-Narayana.

Bahlika (बाह्लिक), Dasharna (दशर्ण): States the kings of which were Kalinga, Magadha, friendly to the Pandavas, Matsya, Panchala, Salva.

Bahu (बाहु): A king of the Solar race. who was vanquished and driven out of his country by the tribes of Haihayas and Talajanghas. He was father of Sagara.

Bahuka (बाहुक): The changed name of Nala, as a charioteer of Rituparna, the king of Ayodhya. Also other name of king Bahu.

Baladeva (बलदेव): Balarama, elder brother of Sri Krishna.

Balarāma (बलराम): Elder brother of Lord Krishna and manifestation of Sheshanaga.[1]

Balarāma (बलराम): An avatar or incarnation of Adisesha the thousand-hooded serpent on which Lord Mahavishnu reclines in Vaikuntha.

Bali: a demon king defeated by the god Vishnu.

Bakāsura (बकासुर): A voracious, cruel and terribly strong Rakshasa or demon who lived in a cave near the city of Ekachakrapura whom Bhima killed to the great relief of the citizens.

Baṇāsura (बाणासुर): Banasura was a thousand-armed asura and son of Bali. He was a powerful and terrible asura. All people even the king of earth and Devas of heaven were afraid of him. Banasura was a follower of Shiva. He had a beautiful daughter named Usha.

Behula (बेहुला): The daughter of Saha, a merchant of Nichhani Nagar; weds Lakshmindara, mentioned in the story of Manasa Devi who was the daughter of Shiva.

Bhadra (भद्र): A mighty elephant

Bhadrakālī (भद्रकाली): Bhadrakālī is also known as the gentle Kali, who came into being by Devi's wrath, when Daksha insulted Shiva. She is the consort of Virabhadra.

Bhagadatta (भगदत्त): King of Pragjyotisha, a Kaurava ally.

Bhagawān (भगवान): Form of address to Gods and great rishis, example- Bhagawan Sri Krishna, Narada, Vyasa. A Sanskrit word meaning "Holy or Blessed one". It is a title of veneration, often translated as "Lord" and refers to God.

Bhagavad Gītā (भगवद् गीता): The national gospel contained in Mahābhārata, Part of the epic poem Mahabharata, located in the Bhishma–Parva chapters 23–40. A core sacred text of Hinduism and philosophy.

Bhagavatī (भगवती): Alias Pārvatī, Shiva's wife

Bhagīratha (भगीरथ): Son of Dilipa, king of Kosala who worshipped Shiva and brought down Ganges.

Bhajan (भजन): A Hindu devotional song. Great importance is attributed to the singing of bhajans within the Bhakti movement.

Bhaktī (भक्ति): A Sanskrit term that means intense devotion expressed by action (service). A person who practices bhakti is called bhakta.

Bhaktī Yoga (भक्ति योग): The Hindu term for the spiritual practice of fostering of loving devotion to God, called bhakti.[2]

Bharadwāja (भरद्वाज): A rishi, father of Yavakrida.

Bharata (भरत): Means "to be or being maintained"). Bharata may be 1. a name of Agni 2. a name of Rudra 3. one of the Adityas 4. Emperor Bharata, son of Dushyanta and Shakuntalā 5. Bharata (Ramayana), a son of Dasharatha, younger brother of Rama 6. Bharata Muni, the author of the Natyashastra 7. Bharata (Bhagavata), the eldest of a hundred sons of a saintly king by name Rishabha Deva according to the Bhagavata purana.

Bhārata (भारत): Meaning ("descended from Bharata"). Bhārata may refer to 1. The Bhāratas, an Aryan tribe of the Rigveda 2. an early epic forming the core of the Mahabharata (allegedly comprising about a quarter of the extended epic) 3. the Republic of India (properly, Bhārata GaNarājya, भारत गणराज्य).

Bhārgava (भार्वग): Karna's divine weapon

Bhaumāsura (भौमासुर): A demon slain by Krishna

Bhīma (भीम): The second of Pāndavas who excelled in physical prowess as he was born of the wind-god.

Bhīshma (भीष्म): Bhīshma was son of Shāntanu, the great Knight and guardian of the imperial house of Kurus.

Bhīshmaka (भीष्मक): Raja of Kundalpur and father of Rukminī.

Bhoja s (भोज): A branch of the Yadava clan belonging to Krishna's tribe.

Bhumanyu : Nameo of Son of Bharatha. He became emperor of India after Bharat.

Bhuminjaya (भूमिंजय): Another name of prince Uttara son of Virata who had proceeded to fight the Kaurava armies, with Brihannala as his charioteer.

Bhuriśravas (भुरिश्वास): Bhurisravas was a prince of the Balhikas and an ally of the Kauravas, who was killed in the great battle of the Mahabharata.

Bhūta: A ghost, imp, goblin. Malignant spirits which haunt cemeteries, lurk in trees, animate dead bodies, and delude and devour human beings.

Bibhatsu (बिभत्सु): One of Arjuna's name meaning a hater of unworthy acts.

Brahmā (ब्रह्मा): Creator of the universe, The Hindu creator god, and one of the Trimurti, the others being Vishnu and Shiva. He must not be confused with the Supreme Cosmic Spirit of Hindu philosophy Brahman.

Brahmāstra (ब्रह्मास्त्र): A divine weapon, irresistible, one given by Lord Brahma himself.

Brahmachārin (ब्रह्मचारिन): A religious student, unmarried, who lives with his spiritual guide, devoted to study and service.

Brahmacharya (ब्रह्मचर्य): Celibacy, chastity; the stage of life of Vedic study in which chastity and service are essential, The word Brahmacharya symbolises a person who is leading a life in quest of Brahma, or in other words a Hindu student

Brahmadatta (ब्रह्मदत्त): King of Benares

Brahman (ब्राह्मण): The signifying name given to the concept of the unchanging, infinite, immanent and transcendent reality that is the Divine Ground of all being.

Brahmin (ब्राह्मिन): One of four fundamental colours in Hindu caste (Varna) consisting of scholars, priests and spiritual teachers.

Braj (ब्रज): Braj (also known as Brij or Brajbhoomi) is a region in Uttar Pradesh of India, around Mathura-Vrindavan. It is considered to be the land of Krishna and is derived from the Sanskrit word vraja.

Brihadāsua (बृहदासुव): A great sage who visited the Pandavas during their forest hermitage and reminded them of King Nala of Nishadha who also lost his kingdom in the game of dice and who deserted his wife Damayanti because of a curse but ultimately regained both.[3]

Brihadratha (बृहद्रथ): Commander of three regiments reigned over Magadha and attained celebrity as a great hero, married the twin daughters of the Raja of Kasi. His two wives ate each half of a mango given by sage Kausika and begot half a child each. A Rakshasi recovered the two portions from a dustbin wherein they were thrown and when they accidentally came together, they became a chubby baby, which she presented to the king, saying it was his child, which later became known as Jarasandha.

Brihadyumna (बृहद्‌युम्न): A King, a disciple of sage Raibhya.

Brihannala (बृहन्नल): Name assumed by Arjuna while living at Virata's court in incognito. He taught arts to Uttarā, the princess of the kingdom of Virata.

Brihaspati (बृहस्पति): Father of Kacha and priest of devas

Brihatbala (बृहत्बल): A daring warrior who charged at Abhimanyu caught in the Kaurava army's net.

Brindavan (बृन्दावन): A town on the site of an ancient forest which is the region where Lord Krishna spent his childhood days. It lies in the Braj region.

C

Caste (कास्ट): Portuguese word to describe in a western context the Hindu system of classification of peoples (jāti)

Diagram of chakras
Chakra (चक्र): An energy node in the human body. The seven main chakras are described as being aligned in an ascending column from the base of the spine to the top of the head. Each chakra is associated with a certain colour, multiple specific functions, an aspect of consciousness, a classical element, and other distinguishing characteristics.

Chala (चल): A Kaurava warrior.

Champā (चम्पा): A city on banks of the Ganges river where Karna found as a babe by Adhiratha and Rādhā

Chāndāla (चांडाल): A person of a degraded caste, whose conduct was much below standard and whose cause pollution.

Chandraketu (चंद्रकेतु): A devotee of Manasā

Channa (चन्न) : A royal servant and head charioteer of Prince Siddhartha, who was to become the Buddha.

Chānd Sadāgar (चांद सदगर): A merchant-prince of Champaka Nagar. Manasā Devi woos the devotion of him

Charachitra (चरचित्र): A son of King Dhritarashtra who perished in the war.

Caraka Saṃhitā (चरक संहिता): An ancient Indian Ayurvedic text on internal medicine written by Caraka. It is believed to be the oldest of the three ancient treatises of Ayurveda.

Chavadi: Place of public assembly of the village. It is the property of the entire community. In it all public business is transacted, and it serves also as the village club the headquarters of the village police and guest house for travellers.

Chedi (चेदि): A kingdom of Shishupāla, old name of present Chanderi

Chekitana (चेकितान): Chekitana was son of Dhrishtaketu, Raja of the Kekayas, and an ally of the Pandavas.

Chitra (चित्र): A son of Dhritarashtra killed in the war.

Chitraksha (चित्राक्ष): One of the many sons of King Dhritarashtra who fell in the war.

Chitrakūta (चित्रकूट): Chitrakūta was in mountain forests where Rama, Sita and Lakshmana spent eleven and half years of their exile; The hermitages of Vālmīki, Atri, Sati Anusuya, Dattatreya, Maharshi Markandeya, Sarbhanga, Sutikshna were here; and here the principal trinity of the Hindu pantheon, Brahma, Vishnu and Mahesh, took their incarnations.

Chitrlekha (चित्रलेखा): Chitrlekha was a friend of Usha and daughter of minister of Banasura. She was a talented lady who helped Usha to identify the young man, Aniruddha, seen in the dream of Usha. Chitrlekha through

supernatural powers abducted Aniruddha from the palace of Krishna and brought him to Usha.

Chitrasena (चित्रसेन): King of the Gandharvas who prevented the Kauravas from putting up their camp near the pond where he himself had encamped.

Chitrayudha (चित्रयुद्ध): A Kaurava prince who laid down his life in the war.

Chitravarma (चित्रवर्मा): A brother of Duryodhana who was killed in the war

Chitrangada (चित्रांगद): Elder son of Santanu born of Matsyagandhi (Satyavati) who succeeded his father on the throne of Hastinapura.

Chitrāngadā: Chitrāngadā was one of Arjuna's wives. Arjuna travelled the length and breadth of India during his term of exile. In ancient Manipur in the eastern Himalayas he met Chitrāngadā, the daughter of the king of Manipur and married her. Babhruvahana was soon born to the couple. Babruvahana would succeed his grandfather as king of Manipur.

Chyavana (च्यवन): A great rishi, husband of beautiful wife Sukanyā whom Ashvins beheld at her bath

D

Dāruka (दारुक): Sri Krishna's charioteer.

Dadhichi: Dadhichi was a Vedic king, son of Atharvan, who turned a great Rishi. Dadhicha gave his bones to destroy Vritra, a brahmin, who became the head of the Asuras.

Daityas (दैत्य): Daityas were the children of Diti and the sage Kashyapa. They were a race of giants who fought against the gods.

Daksha (दक्ष): The skilled one, is an ancient creator god, one of the Prajapatis, the Rishis and the Adityas, and a son of Brahma.

Dākshāyani (दाक्षायणी): Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Satī, Aparnā, Lalithā, Sivakāmini.

Damayantī (दमयंती): She is the wife of Nala whose story is told in the Mahabharata.

Dandaka (दंडक): A kingdom and a forest, had the same name, was a colonial state of Lanka under the reign of Ravana. Ravana's governor Khara ruled this province. It was the stronghold of all the Rakshasa tribes living in the Dandaka Forest.

Dasharatha (दशरथ): King of Ayodhya and Rama's father.

Dashaarna (दशार्ण): A country whose king attacked Bhagadatta's elephant in an effort to save Bhima.

Dasharna (दशार्ण): Dasharna was an ancient Indian kingdom in Malwa region near Mandsaur. The queen of Chedi kingdom and mother of Damayanti were daughters of king of Dasharna.

Demons: A supernatural being that has generally been described as a malevolent spirit. A demon is frequently depicted as a force that may be conjured and insecurely controlled, they were constantly at war with devas.

Devadatta (देवदत्त): Name of Arjuna's conch, also Buddha's cousin.

Deva (देव): The Sanskrit word for god or deity. It can be interpreted as a demi-god, deity or any supernatural being of high excellence.

Devarata (देवरत): Father of Yajnavalkya, the gods had given him a great bow and neither gods, nor gandharvas, nor asuras, nor rākshsa, nor men had might to string that.

Devakī (देवकी): Mother of Lord Krishna.

Devala (देवल): A sage who condemned the game of dice as an evil form of gambling and declared it unfit as entertainment for good people, as it usually offered scope for deceit and dishonesty.

Devavrata (देवव्रत): The eighth child of Santanu and Ganga who in time mastered the art yielding arms and learned the Vedas and Vedanta as also the sciences known to Sukra was crowned Yuvaraja (heir apparent), but later vowed to celibacy and was known as Bhishma.

Devayani (देवयानी): The beautiful daughter of Shukracharaya, preceptor of the demons, who fell in love with Kacha, son of Brihaspati, preceptor of the Devas.

Devendra (देवेन्द्र): King of the Gods.

Devī (देवी): The female version of a Deva, i.e. a female deity or goddess. Devi is considered to be the Supreme Goddess in Shaktism.

Dhanvantari (धन्वंतरी): An avatar of the Hindu God Vishnu. Dhanvantari appears in the Vedas as the physician of the gods, and is the god of Ayurvedic medicine.

Dharma (धर्म): Righteous course of conduct. Can mean law, rule or duty. Beings that live in harmony with Dharma proceed quicker towards moksha.

Dharmagranthi (धर्मग्रंथी): Assumed named of Nakula at Virata's court.

Dharmananda (धर्मनन्द): The delighted of Dharma, a name of Yudhishtira, the son of Dharma or Yama.

Dharmavyadha (धर्मव्याध): He possessed the secret of good life and lived in the city of Mithila. He was a meat-seller.

Dhananjaya (धनञ्जय): One of the names of Arjuna.

Dhanusaksha (धनुसक्ष): A great sage whom Medhavi, son of sage Baladhi, once insulted. He took the form of a bull and butted at that mountain and broke it to pieces. Then Medhavi fell down dead.

Dhaumya (धौम्य): Preceptor of the Pandavas, who accompanied them during their exile to the Kurujangala forest, singing Sama hymns addressed to Yama, Lord of Death.

Dhrishtadyumna (धृष्टद्युम्न): Supreme commander of the Pandava forces and twin brother of Draupadi.

Dhrishtaketu (धृष्टकेतु): Dhrishtaketu may be 1. A son of Dhrishtadyumna. 2. A son of Shishupala, king of Chedi, and an ally of the Pandavas. 3. A king of the Kekayas, also an ally of the Pandavas. 4. Son of Satyadhriti. 5. Son of Nriga.

Dhritarāshtra (धृतराष्ट्र): Elder son of Vichitravirya and Ambika, born blind, father of Duryodhana.

Dharmaputra (धर्मपुत्र): The son of Yama, epithet of Yudhishtira.

Dhartarashtras (धार्तराष्ट्र): Sons of Dhritarashtra

Dhruva (ध्रुव): Dhruva was the prince blessed to eternal existence and glory as the Pole Star (Dhruva Nakshatra in Sanskrit) by Lord Vishnu. The story of

Dhruva's life is often told to children as an example for perseverance, devotion, steadfastness and fearlessness.

Dhumrāksha (धुमराक्ष): The Grey-eye rākshasha appointed by Rāvana who was slain by Hanumāna.

Dilipa (दिलीप): Son of Anshumat and father of Bhāgīratha.

Dīpāvālī (दीपावली, दिवाली): Lit. a row of lamps. A significant 5-day festival in Hinduism occurring between mid October and mid November. It is also popularly known as the Festival of Lights.

Draupadī (द्रौपदी): Daughter of King Drupada, King of Panchala, who was born from fire. She was the sister of Dhṛishyadyumna. She married all the five Pandavas though Arjuna had won her in the Swayamvara, because of the vow that they would share everything in common.

Droṇa (द्रोण): A Brāhman discovered by Bhīshma, Son of a Brahmana named Bharadwāja; married a sister of Kripa and a son Aswathama was born to them; learnt military art from Parasurama, the masher. Later he became the instructor to the Kaurava and Pandava princes in the use of arms. He was slain by Dhṛishtadyumna in Mahabharata war.

Drupada (द्रुपद): King of Panchala, Drona's friend, father of Draupadi who became the wife of the Pandavas

Duhsāsana (दुःशासन): brother of Duryodhana who dragged Draupadi into the assembly hall and attempted to strip her naked after she had been lost as a wager by Yudhishtira. He eventually gave up when Krishna came to Draupadi's aid. The pandava Bhima killed him at Kurukshetra and drank his blood in accordance with the vow he had taken.[1]

Durdhara (दुर्धर): A son of Dhritarashtra killed by Bhima in the war.

Durgā (दुर्गा): A form of Devi, the supreme goddess. She is depicted as a woman riding a lion with multiple hands carrying weapons and assuming mudras.

Durjaya (दुर्जय): A brother of Duryodhana who was sent to attack Bhima, to save Karna's life but lost his own.

Durmarsha (दुर्मर्ष): A son of Dhritarashtra killed by Bhima.

Durmata (दुर्मत): A son of Dhritarashtra who was killed by Bhima.

Durmukha (दुर्मुख): A chariot-borne warrior on the Kaurava side.

Durvāsa (दुर्वास): An ancient sage known for his anger who visited the Kauravas. Duryodhana asked him to visit his cousins, the Pandavas, hoping that they would incur his wrath.[1]

Durvishaha (दुर्विषह): A warrior fighting on the Kaurava side.

Duryodhana (दुर्योधन): The eldest son of the blind king Dhritarashtra by Queen Gandhari, the eldest of the one hundred Kaurava brothers, and the chief antagonist of the Pandavas.

Dushkarma (दुष्कर्म): A warrior belonging to the Kaurava side.

Dushyanta (दुष्यंत): A valiant king of the Lunar, race, and descended from Puru. He was husband of Sakuntala, by whom he had a son, Bharata. The loves of Dushyanta and Sakuntala, her separation from him, and her restoration through the discovery of his token-ring in the belly of a fish, form the plot of Kalidasa's celebrated play Sakuntala.

Dussaha (दुस्सह): A son of Dhritarashtra killed by Bhima.

Dvaita (द्वैत): A branch of Hindu philosophy, founded by Shri Madhvacharya that advocates dualism and stresses a strict distinction between God and souls.

Dvaitavana (द्वैतवन): Dvaita Forest or Dvaitavana was situated to the south of the Kamyaka Forest. It contained within it a lake called the Dwaita lake. It was on the south-western outskirts of Kurujangala, near the borders of the desert (northern extension of the Thar desert into Haryana) (3,176). It also lay on the banks of the Saraswati River (known there as the Bhogavati) (3-24,176).

Dwaitayana (द्वैतायन): A forest where the Kaurava, cows were being bred and housed.

Dwārakā (द्वारका): Krishna renounced war in Mathura for the greater good and founded and settled in Dwārakā. Leaving the Vrishnis people in Dwaraka, Krishna returned to Mathura and killed Kamsa (his maternal uncle) and Kālayavans demon and made Ugrasen (his maternal grandfather) the king of Mathura.

Dyumatsena (द्यूमतसेन): King of Shālwas and father of Satyavān.

E

Ekachakra (एकचक्र): It was a city where the Pandavas are said to have lived here with their mother, Kunti, when they were exiled to the forest and escaped from the burning of house of lac.

Ekalavya (एकलव्य): He was a young prince of the Nishadha tribes, who achieves a skill level parallel to the great Arjuna, despite Drona's rejection of him. He was a member of low caste and he wished to study in the gurukulam of Dronacharya.

F

Fire-God: Same as Agni.

Flute: Lord Krishna had a flute (called a Bansuri in Indian languages) which he used to play in the woods and all the herd-girls of Braj used to go out on the voice of this flute.

G

Gajasura (गजासुर): Gajasura (elephant demon) is the name used to refer to demon Nila when he took the form of an elephant and attacked Shiva. He was destroyed by Ganapati.

Gaṇapati (गणपति): Lord of the territory, The fulfiller of desire, the god of merchants, Second son of Shiva and Pārvati. Amanuensis of Vyasa who agreed to write down without pause or hesitation the story of the Mahabharata dictated by Vyasa.

Ganges (गंगा): A holy river in Northern India, believed to be a goddess by Hindus (see Ganges in Hinduism), Equivalent Ganges, The story of the birth of the Ganges was told to Rama and Laxmana by Vishvamitra.

Gaṇesha (गणेश): The god of good fortune, commonly identified for his elephant head.

Gaṇeśa Chaturthī (गणेश चतुर्थी): Ganesh Chaturthi is an occasion or a day on which Lord Ganesha, the son of Shiva and Parvati, makes his presence on earth for all his devotees. It is the birthday of Lord Ganesha. The festival is observed in the Hindu calendar month of Bhaadrapada, starting on the shukla chaturthi.

Gāndhārī (गंधारी): Dhritarashtra's wife and queen mother of the Kauravas.

Gandharva s (गंधर्व): A class of celestial beings regarded as specialists in music.

Gāṇḍīva (गाण्डीव): Arjuna's most potent bow.

Gangadwara (गंगद्वार): A place where sage Agastya and his wife performed penance.

Garuda (गरुड): It is a large mythical bird or bird-like creature that appears in both Hindu and Buddhist mythology.

Gaurī (गौरी): Gaurī or Dākshāyani is the Goddess of marital felicity and longevity; she is worshipped particularly by ladies to seek the long life of their husbands. An aspect of Devi, Dākshāyani is the consort of Shiva.

Gāyatrī (गायत्री): A revered mantra in Hinduism, found in the Yajur Veda.

Ghatotkacha (घटोत्कच): Son of Bhima from demoness Hidimba.

Girivraja (गिरिव्रज): A Wealthy city in Kekaya Kingdom also called Rajagriha.

Gītā (गीता): See Bhagwad Gita

Gopa s (गोप): Equivalent, herd-boys

Gopāla (गोपाल): Name of Krishna indicating his origin as a god of flocks and herds.

Gopīs (गोपी): Gopi is a word of Sanskrit origin meaning 'cow-herd girls'.

Govardhan (गोवर्धन): Govardhan is a hill located near the town of Vrindavan in India.

Govinda (गोविन्द): One of the epithets of Sri Krishna and Vishnu; it means a cow-keeper and refers to Krishna's occupation in Gokula, the colony of cowherds

Grihastha (गृहस्थ): The second of the four phases(Purushartha) of a man, when a person gets married and settles down in life and begets children.

Guha (गुह): King of Nishādha

Guru (गुरु): Revered preceptor, A spiritual teacher. In contemporary India, the title and term "Guru" is widely used within the general meaning of "wise man".

Guru Pūrṇimā (गुरु पूर्णिमा): The day of full moon, Purnima, in the month of Ashadh of the Hindu calendar is traditionally celebrated by Hindus as Guru Pūrṇimā. On this day, devotees offer puja (worship) to their Guru.

H

Hamsa (हंस), **Hidimbā** (हिडिम्बा), **Kamsa** (कंस): Allies of King Jarasandha; the last married the two daughters of Jarasandha. Also Krishna's step-uncle whom Krishna killed.

Halayudha (हलयुद्ध): Plough-weaponed, an epithet of Balarama who wielded a plough as his weapon.

Hanumāna (हनुमान): Wise and learned monkey devotee of Sri Rama, who possessed extraordinary powers of discrimination and wisdom and who searched and found Sita in her confinement in Lanka. Son of Vayu and Anjana.

Hari (हरि): Hari is another name of Vishnu or God in Vaishnavism, Smarta or Advaitan Hinduism, and appears as the 650th name in the Vishnu sahasranama.

Harivamsa (हरिवंश): Harivamsa is an important work of Sanskrit literature. It is a kind of appendix to the Mahābhārata, that runs to 16,375 verses and focuses specifically on the life of Lord Krishna.

Hastināpura (हस्तिनापुर): Hastinapura is the capital and the kingdom of the Kauravas, the descendants of Kuru, which include the Pandavas. The throne of this city is the prize over which the great war of the epic is fought.

Hidimbā (हिडिम्बा): A powerful Asura, who had yellow eyes and a horrible aspect. He was a cannibal, and dwelt in the forest to which the Pandavas retired after the burning of their house. He had a sister named Hidimbi, whom he sent to lure the Pandavas to him; but on meeting with Bhima, she fell in love with him. By his mother's desire Bhima married her, and by her had a son named Ghatotkacha.

Hindu scripture: Sacred texts of Hinduism mostly written in Sanskrit. Hindu scripture is divided into two categories: Śruti – that which is heard (i.e. revelation) and Smṛiti – that which is remembered (i.e. tradition, not revelation).

Hinduism: A worldwide religious tradition that is based on the Vedas and is the direct descendent of the Vedic religion. It encompasses many religious traditions that widely vary in practice, as well as many diverse sects and philosophies.

Hiranyakashipu (हिरण्यकश्यप): Hiranyakashipu was an Asura, and also a King of Dravida whose younger brother, Hiranyaksha was killed by Varaha, one of the avatars of Vishnu. Identical with Shishupāla and Rāvana.

Hiranyaksha (हिरण्याक्ष): Hiranyaksha was an Asura of the Daitya race, and a King of Dravida who was killed by Lord Vishnu after he took the Earth to the bottom of the ocean. He had an older brother named Hiranyakashipu.

Holikā (होलिका): Holika was a demoness who was killed on the day of Holi. She was the sister of King Hiranyakashipu. The story of Holika's conflict signifies the triumph of good over evil.

Hrishiksha (हृषीकेश): Krishna.

I

Ikshvaku (इक्ष्वाकु): The word Ikshvaku means "bitter gourd". Ikshvaku was the first king and founder of the Sun Dynasty in Vedic civilization in ancient India. He was the son of Manu (the first man on earth), sired by the Sun God, Surya. Rama, of the epic Ramayana is a descendant of the house of Ikshvaku. So are Bhagiratha, Dasharatha, Luv and Kusa.

Ilvala (ईवल): Ilvala and Vatapi were asuras, the rulers of Badami, formerly known as Vatapi, was named after asura king Vatapi.

Indra (इन्द्र): King of the Gods. The chief deity of the Rigveda, the god of weather and war as well as Lord of Svargaloka in Hinduism.

Indrajit (इन्द्र जीत): Son of Ravana, King of Lanka, also known as Meghanath, who conquered Indra, the Lord of Gods and received his name 'Indra-jit' (Victor of Indra), and who was killed by Rama's brother Lakshmana.

Indraprastha (इन्द्रप्रस्थ): Indraprastha (City of Indra) was a major northern city in ancient India that was the capital of the kingdom led by the Pandavas in the Mahabharata epic, located upon the banks of the river Yamuna, believed to be the site of present Purana Qila, in the modern national capital of Delhi.

Indrasena (इन्द्रसेन): A kinsman of the Pandavas, son of Nala and Damayanti.

Indrasenā (इन्द्रसेना): Daughter of Nala and Damayanti.

Indrakila (इन्द्रकिला): A mountain Arjuna passed on his way to the Himalayas to practise austerities to acquire powerful new weapons from Lord Mahadeva.

Iravan (इरवन): Arjuna's son by a Naga princess Ulupi who fell in the battle on the eighth day, fought on the side of the Pandavas, killed by the Rakshasa Alumvusha.

Ishvara (ईश्वर): A Hindu philosophical concept of God referring to the Supreme Being which is the lord and the ruler of everything. Hinduism uses the term Ishvara exclusively to refer to the Supreme God in a monotheistic sense.

J

Jāmbavān (जाम्बवान): Jambavan or Jamvanta is a bear in Hinduism and believe to lived from Treta Yuga to kaliYuga.

Jambudvīpa (जम्बुद्वीप): The name of the dvīpa ("continent") of the terrestrial world, as envisioned in the cosmologies of Hinduism, Buddhism, and Jainism, which is the realm where ordinary human beings live. Its name is said to derive from a Jambu tree.

Jambumali (जम्बुमली): The warrior Ravana sends to slay Hanuman when Hanuman not satisfied with finding Sita dashed about the Ashoka grove and broke the trees and spoiled the pavilions.

Janaka (जनक): King of Mithila, a great Rajarishi; father of Sita, wife of Rama.

Janamejaya (जनमेजय): A king who conducted a great sacrifice for the well being of the human race.

Janārdana (जनार्दन): A name of Krishna

Jarāsandha (जरासंध): A rākshasa father-in-law of Kamsa, Son of Brihadratha. Mighty king of Magadha of whose prowess all Kshatriyas were afraid. Killed by Bhima in a thirteen-day non-stop physical combat: with Sri Krishna and Arjuna as witnesses.

Jarita (जरित), Laputa (लपुत): Female companions of a saranga bird, who was a rishi named Mandapala in his previous birth when he was refused admission to heaven because he was childless.

Jalāsura (जलासुर): A demon killed by Bhima.

Japa (जप): A spiritual discipline in which a devotee repeats a mantra or the name of God. The repetition can be aloud, just the movement of lips or in the mind.

Jātaka (जातक): The Jataka is a voluminous body of folklore and mythic literature, primarily associated with the Theravada Buddhist tradition, as written in the Pali language (from about the 3rd century, C.E.); The story of Rama is told in one of Jātakas.

Jatāsura (जटासुर): A Rakshasa who disguised himself as a Brahman and carried Yudhishtira, Sahadeva, Nakula, and Draupadi. He was overtaken and killed by Bhima.

Jatāyū (जटायू): Jatāyū was king of all the eagles-tribes, the son of Aruna and nephew of Garuda. A demi-god who has the form of an (eagle), he tries to rescue Sita from Ravana, when Ravana is on his way to Lanka after kidnapping Sita. His brother was Sampatī

Jaya (जय): A son of King Dhritarashtra, who was killed by Bhima in the war

Jayadratha (जयद्रथ): A warrior on the side of Kauravas who closed the breach effected by Abhimanyu in the Chakravyuha military formation by Dronacharya and trapped him inside.

Jayatsena (जयत्सेन): A kinsman of the Pandavas.

Jayatsena (जयत्सेन): A warrior fighting on the side of Kauravas.

Jīwal (जीवल): The charioteer of Rituparna, king of Ayodhya, who accompanied with Bahuka.

Jnana (ज्ञान): Knowledge of the eternal and real

K

Kacha (कच): Grandson of sage Angiras and son of Brihaspati, who went to seek knowledge under Sukracharya as a brahmacharin. Devayani, the preceptor's lovely daughter, fell in love with him. The Asuras (demons) suspecting him of wanting to steal the secret of reviving the dead, killed him a number of times. But due to Devayani's love for him, her father brought him back to life every time he was killed. Ultimately the secret was learnt by the devas who then succeeded in defeating the asuras.

Kagola (कगोल): A disciple of the great sage and teacher of Vedanta, Uddalaka. Although virtuous and energetic, he lacked the intelligence needed to master the Vedas. He was also the father of Ashtavakra, whose legendary crookedness was

a result of his twisting in the womb whenever Kagola made a mistake in reciting the Vedas.[1]

Kaikeyī (कैकेयी): She was the youngest of King Dasharatha's three wives and a queen of Ayodhya. She was the mother of Bharata.

Kailāsh (कैलास): It is a peak in the Gangdisê mountains, the source of rivers in Asia—the Indus River, the Sutlej River, and the Brahmaputra River—and is considered as a sacred place in four religions—Hinduism, Buddhism, Jainism and Bön faith. The mountain lies near Lake Manasarowar and Lake Rakshastal in Tibet.

Kaitabh (कैतभ): Kaitabh is an asura associated with Hindu religious cosmology. He along with his companion, Madhu, originated from one of the ears of God Vishnu. Kaitabh and Madhu were designed to annihilate Brahma.

Kālayāvan (कालयावन): Kālayāvan was an asura who surrounded Mathura with an army of thirty million monstrous friends. Then Krishna departed to build a city of Dwārkā amidst sea, transported all his people to this city and left them in Dwārkā. Then Krishna returned and slew Kālayāvan.

Kāl-Purush (काल-पुरुष): The time-man, Bengali name of Orion.

Kali (कलि): Kali was a demon, the personified spirit of the Fourth yuga who possesses Nala.

Kalī Yuga (कली युग): Kalī Yuga (lit. Age of Kali, also known as The Age of Darkness), is one of the four stages of development that the world goes through as part of the cycle of Yugas, as described in Hindu scriptures, the others being Dwapara Yuga, Treta Yuga, and Satya Yuga.

Kālī (काली): A dark, black aspect of the mother-goddess Devi whose consort is Shiva.

Kālindī (कालिन्दी): Kālindī was daughter of the Surya (Sun) who marries Lord Krishna while he was ruling at Dwarka, Kālindī is also another name for the river Yamuna in northern India.

Kāliyā (कालिया): Kāliyā was the name of a poisonous hydra or Nāga living on the bank of Yamuna River. Kāliyā was quelled by Krishna and sent to his abode in Ramanaka Dwīpa.

Kāl nāginī (काल नागिनी): A serpent who kills Lakshmindara, the son of Chand Sadagar who was a merchant-prince of Champaka Nagar.

Kalki (कल्कि): The tenth Avatar of Vishnu who is yet to come and will appear as a man on a horse at the end of Kali Yug.

Kāma (काम): Best understood as aesthetics, the definition of Kama involves sensual gratification, sexual fulfillment, pleasure of the senses, love, and the ordinary enjoyments of life regarded as one of the four ends of man (purusharthas).

Kāmadeva (कामदेव): Kāmadeva is the Hindu god of love. He is represented as a young and handsome winged man who wields a bow and arrows.

Kamboja s (कम्बोज): Enemies of the Kauravas whom Karna had defeated

Kāmadhenu (कामधेनु): Kamadhenu was a divine cow believed to be the mother of all cows. Like her child Nandini, she could grant any wish for the true seeker. Kamadhenu provided Vasishtha with his needs for the sacrifices. Kamadhenu (kama-dhenu, 'wish-cow'), was a miraculous cow of plenty who could give her owner whatever he desired.

Kampilya (कम्पिल्य): Capital of the Panchala Kingdom ruled by Drupada.

Kamsa (कंस): Maternal Uncle of Sri Krishna and son of Ugrasena, also son-in-law of Jarasandha, whom Sri Krishna killed.

Kamyaka Forest (काम्यक वन): Kamyaka forest is mentioned in Mahabharata being situated at the head of the Thar desert, near the lake Trinavindu was situated on the western boundary of the Kuru Kingdom, on the banks of the Saraswati River. It lay to the west of the Kurukshetra plain.

Kanika (कणिक): Minister of Shakuni.

Kanka (कंक): Assumed name of Yudhishtira at Virata's court.

Kaṇva (कण्व): Father of Shakuntala.

Kanyā pūjā (कन्या पूजा): A Hindu custom to worship virgin girls as a symbol of the pure basic creative force.

Kapila (कपिल ऋषि): A Vedic sage credited as one of the founders of the Samkhya school of philosophy. He is prominent in the Bhagavata Purana, which features a theistic version of his Samkhya philosophy.

Karkotaka (कर्कोटक): The naga who bit Nala at the request of Indra, transforming Nala into a twisted and ugly shape.

Kartavirya Arjuna (कार्तवीर्य अर्जुन): Kārtavīrya Arjuna was King of Mahishamati, kshatriya of Ramayana period believed to have a thousand arms. He had beheaded Jamadagni, father of Parashurama. In revenge, Parashurama killed the entire clan of Kartavirya Arjuna. Ravana was comprehensively defeated and was put to humiliation by him.

Karma (कर्म): A Sanskrit term that comprises the entire cycle of cause and effect.

Karma Yoga (कर्म योग): The practise of disciplining action. Karma yoga focuses on the adherence to duty (dharma) while remaining detached from the reward. It states that one can attain Moksha (salvation) by doing his duties in an unselfish manner.[2]

Karṇa (कर्ण): A matchless warrior, son of the Sun god and Kunti. Disciple of Parasurama. Also son of Radha, his foster-mother, and was known as Radheya.

Kārtavīrya (कार्तवीर्य): A great warrior who defeated Ravana, King of Lanka.

Kārtikeya (कार्तिकेय): Commander of the armies of the devas, A god born out of a magical spark created by Shiva, his father. His brother is Ganesha.

Kashyapa (कश्यप): An ancient sage, father of the Devas, Asuras, Nagas and all of humanity. He is married to Aditi, with whom he is the father of Agni and the Savitrs. His second wife, Diti, begot the Daityas. Diti and Aditi were daughters of King Daksha and sisters to Sati, Shiva's consort. One of Dashratha's counsellors also.

Kauravas (कौरव): Kaurava is a Sanskrit term, that means a descendant of Kuru, alternate name of sons of Dhritarashtra.

Kausalyā (कौसल्या): She was the eldest of King Dasharatha's three wives and a queen of Ayodhya. She was the mother of Rama.

Kausikam (कौसिकम्): A sage who learnt from Dharmavyadha the secret of Dharma, of performing one's duty.

Kaustubha (कौस्तुभः): is a divine jewel - the most valuable stone "Mani", which is in the possession of lord Vishnu.

Kekaya (केकय): A brave warrior on the Pandava side into whose chariot Bhima got during the fighting on the sixth day. Usinaras, the Sibi, the Madras, and the Kekayas were the direct descendants of Yayati's son Anu.

Kesava (केसव): One of the names of Sri Krishna.

Keshinī (केशिनी): Wife of Sāgara

Ketama (केतम): Another chief whose head was cut off by Drona.

Ketu (केतु): Ketu is generally referred to as a "shadow" planet. It has a tremendous impact on human lives and also the whole creation. Astronomically, Ketu and Rahu denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere.

Khaṇḍavaprastha (खाण्डवप्रस्थ): The ancient capital from where the ancestors of Pandavas, Nahusha and Yayati ruled. The Pandavas rebuilt the ruined city and erected palaces and forts and renamed it Indraprastha.

Khandava Vana (खांडववन): Khandava Vana was an ancient forest mentioned in the epic Mahabharata, inhabited by Naga tribes. It lay to the west of Yamuna river, in modern-day Delhi territory. Pandavas cleared this forest to construct their capital city called Indraprastha.

Khara (खर): Khara was younger brother of Rāvana who was slain by Rama.

Kichak a (किचक): Sudeshna's brother, commander-in-chief of Virata's army, who made advances to Sairandhri (Draupadi). He was invited to meet her at night at the ladies dancing hall and was met instead by Valala (Bhima) dressed up as a female who killed him (Kichaka).

Khira (खिर): The grand son of Krishana.

Kinnars (किन्नर): Human birds with instruments of music under their wings.

Kirāta (किरात): Huntsman, The non-Aryan aborigines of the land. They are mentioned along with Cinas for Chinese. Kiratas are believed to be of Tibeto-Burman origin.

Kirmira (किर्मिर): Kirmira was a Rakshasa, the brother of Bakasura, who lived in the Kamyaka Forest, and used to terrorize the Rishis who inhabited that forest. He ran into the Pandavas when they began their exile in the Kamyaka forest. Upon learning that Bheema was present, who had slain his brother

Bakasura, the Rakshasa then challenged the Pandava to fight. After a fierce battle, Bhishma choked Kirmira to death.

Kishkindhā (किष्किन्धा): Kishkindhā was the kingdom ruled by a Vanara King Sugreeva, the younger brother of Bali, during the Ramayana period. This was the kingdom where he ruled with the assistance of his most intelligent minister, Hanuman.

Kosala (कोशल): Kosala was an ancient Indian Aryan kingdom, corresponding roughly in area with the region of Oudh. Its capital was Ayodhya, where Rama was born.

Kripa (कृपा): The concept of Divine Grace in Hinduism, especially in Bhakti Yoga.

Kripāchārya (कृपाचार्य): Aswathama's uncle who advocated a combined assault on Arjuna in battle as against Karna's boast that he could take him on single-handed.

Krishṇa (कृष्ण): The eighth avatar of Vishnu, one of the most worshipped by many Hindus. Krishna is famous for his lecture to Arjuna written in the Bhagavad Gita.

Krishna-Dwaipāyana (कृष्ण द्वैपायन): Another name of Sage Vyasa.

Krishna Janmashtami (कृष्ण जन्माष्टमी): A Hindu festival celebrating the birth of Lord Krishna, an avatar of Hindu deity Vishnu.

Krauncha (क्रौंच): Curlew-heron.

Krauncha-Vyuha (क्रौंच व्युह): military formation on a pattern supposed to resemble a heron with outstretched beak and spreading wings. In ancient Indian practice, armies were arrayed for battle in formations of definite patterns, each of which had a name such as Chakra, or Kurma or Krauncha, or Makara according to a real or fancied resemblance.

Kritavarma (कृतवर्म): A notable Yadava warrior fighting on the side of Kaurava forces.

Kshatriya (क्षत्रिय): One of the four fundamental colours (Varnas) in Hindu tradition, consisting of the warriors, soldiers and rulers of society.

Kshatradharma (क्षात्रधर्म): This is a form of spiritual practice that involves "Protection of the seekers and destruction of the evildoers". In other words, it is

the duty of fighting against evil as told by lord Krishna to Arjuna in the Bhagavad Gita.

Kubera (कुबेर): One of the gods of wealth and riches.

Kuchasthala (कुचस्थल): A city where Krishna stayed the night on his way to the court of Dhritarashtra.

Kumāra (कुमार): Son of Shiva and Parvati who conquered and slew the demon Taraka.

Kumbha (कुम्भ): Kumbha was a rakshasa who led a host against the monkeys when Hanumana fetches healing herb.

Kumbhakarna (कुम्भकर्ण): Brother of Ravana, King of Lanka, who was asleep most of the time because of the curse of Brahma.

Kundalpur (कुण्डलपुर): Capital of Raja Bhishmak who was father of Rukmini, the wife of Krishna.

Kundinapura (कुण्डिनपुर): Capital of Vidarbha.

Kuntī (कुंती): Mother of Pandavas, Daughter of Sura also known as Pritha. She was given in adoption to the king's childless cousin Kuntibhoja and was named Kunti after her adoptive father.

Kunti-Madri (कुंती-माद्री): Queens of King Pandu who gave birth to three and two sons known as the Pandavas in the forest where he spent many years for having committed some sin. The sons were known as Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva.

Kurma (कुर्म): Tortoise, The second Avatar of Vishnu where he took the form of a tortoise.

Kurujangala (कुरुजाङ्गल): An ancient kingdom of India, in the north near the Yamuna and Ganges rivers. The main cities of the region are Hastinapura and Indraprastha. Its kings are sometimes called the Kurus. On a modern map of India, this kingdom roughly forms most of the Haryana state. Indraprastha (now known as Delhi the capital of India) was its capital.

Kurukshetra (कुरुक्षेत्र): Plain of, scene of great battle between the Pandavas and Kurus for the throne of Hastinapura resulted in a battle in which a number of ancient kingdoms participated as allies of the rival clans. The location of the battle was Kurukshetra in the modern state of Haryana in India.

Kurus (कुरु): The name of an Indo-Aryan tribe and their kingdom in the Vedic civilization of India. Their kingdom was located in the area of modern Haryana. Bhishma was their guardian.

Kusha (कुश): Kusha and his twin brother Lava are the children of the Hindu God Rama and his wife Sita, whose story is told in the Ramayana

Kusasthala (कुसस्थल): one of the provinces asked by Pandavas,

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Lakshagrah (लक्षाग्रह): The house of lac, The palace made out of lac at Benares where Pandavas along with Kunti were kept with a sense of banishment. The house was made with flammable materials which Purochana was to ignite at the opportune moment with the Pandavas entrapped inside. However, Vidura had seen through Duryodhana's plan and sent a miner to tunnel a shaft which the Pandavas used to escape.[1]

Lakshmana (लक्ष्मण): Younger stepbrother of Rama and son of Sumitra and King Dasharatha. Duryodhana's gallant young son also bore this name.

Lakshmi (लक्ष्मी): Goddess of prosperity, wealth and good fortune. She is the consort of Vishnu and an aspect of Devi.

Lakshmindara (लक्ष्मीन्दर): Son of Chand Sadagar who weds Behula. He was slain by Kal-nagini but restored to life by Mansa.

Lankā (लंका): An island city, generally identified with Ceylon, the home of Ravana.

Lava (लव): Kusa and Lava were sons of Rama and Sita.

Lomasa (लोमस): A brahmana sage who advised the Pandavas to reduce their retinue while repairing to the forest. Those unable to bear the hardships of exile were free to go to the court of Dhritarashtra or Drupada, king of Panchala. He accompanied Yudhishtira on his wanderings.

Lopamudra (लोपमुद्रा): Daughter of the king of Vidarbha who married the sage Agastya.

Lord Narayana (नारायण): Refuge of men; Mahavishnu.

M

Mādhava (माधव): One of the names of Krishna. It means the Lord of Lakshmi.

Madhu (मधु): The name of Kingdom of Shtrughna.

Madhusudana (मधुसुदन): Another name of Krishna, the slayer of the asura Madhu.

Mahābhārata (महाभारत): One of the two major ancient Sanskrit epics of India, the other being the Ramayana. The Mahabharata is of religious and philosophical importance in India; in particular, the Bhagavad Gita, which is one of its chapters (Bhishmaparva) and a sacred text of Hinduism.

Mahādeva (महादेव): Another name of Shiva.

Mahāpārshwa (महापार्श्व): One of Ravana's generals.

Mahārāksha (महाराक्ष): Son of Khara slain at Lanka.

Mahāvishnu (महाविष्णु): Lord of the Universe who took human birth in order to wrest his kingdom from Emperor Bali for the salvation of the world. Lord Vishnu also took birth as Rama, son of Dasharatha, to kill Ravana, King of Lanka.

Mahendra (महेन्द्र): A King who had attained heaven. Also the name of a mountain upon which Hanumana rushes while searchin Sita, shaking it in wrath and frightening every beast that lived in its woods and caves.

Mainaka (मैनक): Another mountain, well wooded and full of fruits and roots, Hanumana coursed through the air while searchin Sita.

Maitreya (मैत्रेय): A sage who visited the court of Dhritarashtra, expressed sorrow at the Pandava's plight, advised Duryodhana not to injure the Pandavas for his own good.

Makandi : One of the provinces asked by Pandavas, A province running along the banks of the Ganges, to the south of Hastinapura. Kampilya the capital city of Panchala was situated in the Makandi province within the southern Panchala kingdom (1,140).

Makara Sankranti (मकर संक्रान्ति): A huge Religious festival regarding Sun. Lit. Makara means Capricorn and Sankranti is transition. It is about transition of Sun into Capricorn on its celestial path.

Mālinī (मालिनी): Malini was the name of river that was flowing in the forest where the ashrama of Kanva rishi was situated and Dushyanta fell in love with Shakuntala.

Manasā Devī (मन्सादेवी): Manasa Devi the goddess of snakes; the daughter of Shiva by a beautiful mortal woman. She was no favourite of her step mother, Bhagavati, or Parvati, Shiva's wife.

Manasaputra (मानसपुत्र): Literally "sons of mind". Wise men, created from the brain of Brahma. They are listed as Atri, Bharadwaja, Gotama, Jamadagni, Kashyapa, Vashishtha and Vishwamitra. Some sources add more names to this list.

Mānasarovar (मानसरोवर): A sacred lake in the Himalayas

Mandara (मंदर): The mountain used as a churning stick in Samudra manthan for churning the ocean using Vasuki nāga as rope by gods on one side and asuras on other side.

Mandavya (मंदव्य): A sage wrongly punished by the king by being impaled as the chief of robbers who had clandestinely hidden their stolen goods in a corner of his hermitage when he was in deep contemplation. Lord Dharma gave him this punishment for having tortured birds and bees in his childhood. At this Mandavya cursed Dharma who was born as Vidura, the wise, to the servant maid of Ambalika, wife of King Vichitravirya, who offered her to Sage Vyasa in place of Ambalika.

Mandhatri: Mandhatri was a king, son of Yuvanasha, of the race of Ikshvaku, and author of a hymn in the Rigveda.

Mandodarī (मंदोदरी): Mandodari was the daughter of the King of Danavas, Mayasura and celestial dancer, Hema. She was the first wife of the Lord of Lanka Ravana.

Manipura chakra**Manipura:** 'City of jewels' in Sanskrit. Manipura is the third primary chakra according to Hindu tradition. It is positioned at the navel region and it has ten petals which match the vrittis of spiritual ignorance, thirst, jealousy, treachery, shame, fear, disgust, delusion, foolishness and sadness.

Mantharā (मंथरा): Mantharā was a servant who convinced Kaikeyi that the throne of Ayodhya belonged to her son Bharata and that Rama should be exiled from the kingdom.

Mantra (मंत्र): An incantation with words of power. A religious syllable or poem, typically from the Sanskrit language. They are primarily used as spiritual conduits, words and vibrations that instill one-pointed concentration in the devotee. Other purposes have included religious ceremonies to accumulate wealth, avoid danger, or eliminate enemies. Mantras are performed through chanting.

Manu Smriti (मनुस्मृति): The Manusmriti translated Laws of Manu is regarded as an important work of Hindu law and ancient Indian society. Manu was the forefather of all humans and author of Manu Smriti. Certain historians believe it to have been written down around 200 C.E. under the reign of Pushyimitra Shunga of Sangha clan.

Mārīcha (मारीच): A character in the Ramayana, uncle of Ravana who transformed himself into a golden deer at the behest of Ravana to entice Sita.

Mārkaṇḍeya (मार्कण्डेय): A sage who told Yudhishtira the story of a brahmana, Kausika.

Marutta (मरुत्त): A king of the Ikshwaku dynasty whose sacrifice was performed by Samvarta in defiance of Indra and Brihaspati.

Mātālī (मातली): Charioteer of Indra who took Arjuna to the kingdom of gods.

Matanga (मतंग): A rishi during Ramayana period, Rama and Laxman pass by while searching Sita on way to mountain Rishyamūk on which dwelt Sugriva.

Mathurā (मथुरा): The capital of Yadavas which was invaded by Kams

Matrikas: A group of mother goddesses.

Matsya (मत्स्य): The first Avatar of Vishnu, where he came in the form of a fish

Māyā (माया): Maya is the limited, purely physical and mental reality in which our everyday consciousness has become entangled. Maya is believed to be an illusion, a veiling of the true, unitary Self—the Cosmic Spirit also known as Brahman. Maya originated in the Hindu scriptures known as the Upanishads.

Mayasura (मयासुर): Maya (मय), or Mayasura was a great ancient king of the Asura, Daitya and Rakshasa races upon earth. He was also the chief architect of the peoples of the netherworlds.

Medhavi (मेधवी): Son of Sage Baladhi who desired that his son should live as long as a certain mountain lasted. Filled with conceit, Medhavi angered Dhanushaksha who killed him by taking on the form of a bull and butting the mountain until it was broken to pieces.[1]

Menakā (मेनका): Menakā is considered one of the most beautiful of the heavenly Apsaras. She was sent by Indra, the king of the Devas, to break the severe penance undertaken by Vishwamitra.

Meru (मेरु): An ancient mountain and mythical centre of the universe on which was situated the city of Brahma. Becoming jealous of Meru, the Vindya began to grow very high obstructing the sun, the moon and the planets. Agastya whom the Vindhya mountain respected asked it to stop growing until he crossed it on his way to the south and returned to the north again. But he did not return at all, having settled in the south.

Mithilā (मिथिला): Mithilā was a kingdom in ancient India. It existed in the eastern Gangetic plains in areas which is today spread over Uttar Pradesh and Bihar states of India, and parts of Nepal. Raja Janaka, father of Sita, was king of this kingdom.

Mitra (मित्र): One of the Adityas.

Moksha (मोक्ष): Refers to liberation from the cycle of death and rebirth. In higher Hindu philosophy, it is seen as a transcendence of phenomenal being, of any sense of consciousness of time, space, and causation (karma).

Muchukunda (मुचुकुन्द): Muchukunda was a great sage who kills Kalayavan, the great Yavana warrior king in the Indian epic Mahabharata.

Mukāsura (मुकासुर): Mukāsura was a demon, friend of Kauravas, who was sent to disturb the austerities, Arjuna was performing at Mount Kailash. Mukāsura went to forest where Arjuna was practicing his vows of prayer, vigil, and fast and attacked Arjuna in the form of a boar to kill. At the same time Shiva came in the form of a huntsman and saved him. Shiva gave Arjuna the Gandiva, the divine bow, and blessed him.

N

Nachiketa (नचिकेता): Nachiketa was son of a cowherd of the name Vājashrava, who was offered to Yama to find a place in Heaven by his father. Nachiketatas

with his wits learnt the wisdom taught by death, found the Brahman and was freed from death.

Nāga (नाग): Nāga is the Sanskrit and Pāli word for a minor deity taking the form of a very large snake, found in Hindu and Buddhist mythology. The use of the term nāga is often ambiguous, as the word may also refer, in similar contexts, to one of several human tribes known as or nicknamed "Nāgas"; to elephants; and to ordinary snakes, particularly the King Cobra and the Indian Cobra, the latter of which is still called nāg (नाग) in Hindi and other languages of India.

Nāgas (नाग): Nāgas were a group who spread throughout India during the period of the epic Mahabharata. The demi-god tribe called Suparnas (in which Garuda belonged) were arch-rivals of the Nagas. The well known Nagas are Ananta, Vasuki, Takshaka, Karkotaka and Airavata.

Nāga panchami (नाग पंचमी): The festival of Nāga panchami is celebrated in Hindus to pay respect to Nāgas. The five Nāgas worshipped on Nāga panchami are Ananta, Vāsuki, Taxak, Karkotaka and Pingala.

Nagavanshi (नाग वंशी): Nagavanshi dynasty is one of the Kshatriya dynasties of India. It includes a number of Jats and Rajput clans. The worshippers of Nāga (serpent) were known as Nāgā or Nāgil. The descendants of Nagas were called Nagavanshi.

Nahusha (नहुष): A mighty king who was made king of the gods because Indra had disappeared due to his killing Vritra through sin and deceit.

Naimiṣāraṇya (नैमिषारण्य): Naimiṣāraṇya (Naimisha Forest) was an ancient forest mentioned in the epic Mahabharata. It lay on the banks of the Gomati River (in Uttar Pradesh). The whole narration of Mahabharata took place at Naimisha forests, during a conclave of sages headed by sage Saunaka.

Naivedhya (नैवेद्य): Food or eatables prepared as offerings to God, prior to the oblation. (See also: Prasad)

Nakula (नकुल): Fourth brother of the Pandavas.

Nala (नल): King of Nishadha who lost his kingdom in a game of dice and deserted his wife Damayanti because of a curse.

Nanda (नंद): Nanda is head of a tribe of cowherds referred as Holy Gwals and foster-father of Krishna, who was allegedly given to him by Vasudeva. Nanda

was married to Yasoda. Krishna derives his name Nandalal (meaning son of Nanda) from him.

Nandi (नंदि): Nandi is the white bull which Shiva rides, and the leader of the Ganas. The white colour of the bull symbolizes purity and justice.

Nandinī (नन्दिनी): Vasishtha's divinely beautiful cow, child of Kamadhenu.

Narasimha (नरसिंह): The fourth Avatar of Vishnu. He is a mixed form of a man and a lion.

Nara (नर): Arjuna or Dhananjaya.

Nārada (नारद): Narada is the Hindu divine sage, who is an enduring chanter of the names Hari and Narayana which other names for Vishnu, considered to be the supreme God by Vaishnavites and many other Hindus. He is regarded the Manasputra of Brahma as he was born of his thoughts. He is regarded as the Triloka sanchari, the ultimate nomad, who roams the three lokas of Swargaloka, Mrityuloka and Patalloka to find out about the life and welfare of people.

Nārāyaṇa (नारायण): Nārāyaṇa is an important Sanskrit name for Vishnu. The name is also associated with Brahma and Krishna. He is also identified with, or as the son of, the original man, Purusha.

Nārāyaṇa s (नारायण): Krishna's kinsmen.

Nārāyaṇāśrama (नारायणाश्रम): A charming forest where the Pandavas had halted during their wanderings.

Nārāyaṇastra (नारायणास्त्र): Narayanastra is the personal missile weapon of Vishnu in his Narayana form, this astra lets loose a powerful tirade of millions of deadly missiles simultaneously.

Narishyanta (नरिष्यन्त): Narishyanta was son of Vaivasvata Manu and belongs to solar race of Kshatriyas.

Narmadā (नर्मदा): The Nerbudda river, one of the most important sacred rivers, originating from Amarkantak is believed to have descended from the sky by the order of Lord Shiva. The personified river is variously represented as being daughter of a Rishi named Mekala (from whom she is called Mekala and Mekala-kanya), as a daughter of the moon, as a 'mind-born daughter' of the Somapas, and as sister of the Nagas. It was she who brought Purukutsa to the aid

of the Nagas against the Gandharvas, and the grateful snake-gods made her name a charm against the venom of snakes.

Navadurga (नवदुर्गा): Literally means nine Durgas, constitute, according to Hindu mythology, the manifestation of Durga in nine different forms.

Navaratri (नवरात्रि): A Hindu festival of worship and dance. The word Navaratri literally means nine nights in Sanskrit. During these nine nights and ten days, nine forms of Shakti/Devi are worshipped.

Netā (नेता): Netā was daughter of Shiva and friend of Manasa Devi.

Nikumbha (निकुम्भ): One of Ravana's generals who led the rakshasas against the host of monkeys and was slain.

Nīla (नील): Son of Agni; One of the monkey host placed at the gate guarded by Prahasta.

Nirvāṇa (निर्वाण): Literally "extinction" and/or "extinguishing", is the culmination of the yogi's pursuit of liberation. Hinduism uses the word nirvana to describe the state of moksha, roughly equivalent to heaven.

Nishādha (निषाध): A country where Indra, Lord of the gods had lived once disguised as a brahmana. King of the Nishadha was Guha who guarded Rama after he crossed Koshala kingdom on his exile.

Nishādha (निषाध): The Nishādha peoples were indigenous tribes inhabiting ancient India. The Indo-Aryan peoples of ancient India's Vedic civilization saw the Nishadhas as uncivilized and barbarian peoples. Nishadhas did not follow the Vedic religion, and were involved in a number of wars with Indo-Aryan kingdoms.

O

OmOm, or Aum (ॐ): the most sacred syllable in Hinduism, first coming to light in the Vedic Tradition. The syllable is sometimes referred to as the "Udgitha" or "pranava mantra" (primordial mantra); not only because it is considered to be the primal sound, but also because most mantras begin with it.

P

Pāñchajanya (पांचजन्य): Name of Krishna's conch.

Palāsa (पलास): A tree *Butea frondosa* also called "flame of the forest".

Pāñchāla (पांचाल): Pāñchāla corresponds to the geographical area between the Ganges River and Yamuna River around the city of Kanpur and Benares. Anciently, it was home to an Indian kingdom, the Panchalas, one of the Mahajanapadas.

Pāñchālī (पांचाली): Another name of Draupadi, Queen of the Pandavas and daughter of King Drupada.

Pāñchālya (पांचाल्य): A son of King Drupada who died in the war.

Panchvatī (पंचवटी): The place beside the river Godavari where Rama, Sita and Laxmana stayed in exile.

Pāñḍavaḥ (पाण्डव): Pandavas in Sanskrit pāñḍavaḥ are the five acknowledged sons of Pandu, by his two wives Kunti and Madri. They are Yudhishtira, Bhima, Arjuna and Nakula, Sahadeva

Pāñḍu (पाण्डु): Second son of Vichitravirya and Ambalika who succeeded to the throne of Hastinapura on his father's death, as his elder brother Dhritarashtra was born blind, father of the Pandavas.

Paramhansa (परमहंस): The supreme swan

Pārāsara (पारासर): A great sage, father of Veda Vyasa.

Parashurama (परसुराम): Sixth avatara of Vishnu, the son of Jamadagni. His name literally means Rama-with-the-axe. He received an axe after undertaking a terrible penance to please Shiva, from whom he learned the methods of warfare and other skills. Parashurama's creation was a mistake as his mother was given a concoction made to produce a Kshatriya child. Parashurama was of mixed varna.

Pārtha (पार्थ): Another name of Arjuna.

Parvasu (परवसु): Son of Raibhva and elder brother of Arvasu whose wife was violated by Yavakrida, who was killed with a spear by a fiend for his sin.

Parikshit (परिक्षित): Son of Abhimanyu and grandson of the Pandavas who was crowned king after the holocaust claimed the Kauravas and the Pandavas.

Parṇada (पर्णाद): The name of a brahman who brought news of Nala to Damayanti.

Pārvatī (पार्वती): Goddess of love, the consort of Shiva and mother of Ganesha, Rukmini prayed to her for saving her from the cruel Shishupala king of Chedi, as she had set her heart on marrying Krishna.

Pāsupatāstra (पाशुपतास्त्र): Pāsupatāstra is the irresistible and most destructive personal weapon of Shiva discharged by the mind, eyes, words or a bow.

Paurava (पौरव): A Kaurava hero.

Pavanrekha (पवनरेखा): Wife of Ugrasena, mother of Kams.

Phalguna (फल्गुन): Arjuna.

Pitāmaha (पितामह): Literally grandfather, which however carried no imputation of senile infirmity but denotes the status of the pater familias.

Prabhasa (प्रभास): The Vasu who seized Vasishtha's divine cow.

Pradyumna (प्रद्युम्न): Son of Krishna and Rukmiṇī.

Prahasta (प्रहस्त): Means long-head, One of Ravana's generals.

Prajāpatī (प्रजापति): Prajāpatīs are a group (or one) of creation gods, children of Brahma, including Daksha.

Pramanakoti (प्रमाणकोटि): A beautiful spot on the banks of the Ganges, to the north of Hastinapura, the Kuru capital (1,128). Duryodhana built a palace here for disporting himself in the waters of Ganges. A huge banyan tree was the mark of that place (3,12). Here he poisoned the food of Bhima, bound him and threw him into Ganges. Bhima was rescued by the Naga tribes living in the vicinity (1,128) (8,83) (9,56).

Prasad (प्रसाद): Food or other offerings, considered to be sanctified, after being presented to God. (See also: Naivedhya)

Pratikhami (प्रतिखामी): Duryodhana's charioteer.

Prayāg (प्रयाग): The holy place at Allahabad where Ganges and Yamuna meet.

Prithā (प्रिथा): Mother of Karna and of the Pandavas; equivalent Kunti.

Puṇḍarikaksha (पुण्डरिक्ष): Krishna, the lotus-eyed one.

Purāṇa (पुराण): Purana meaning "ancient" or "old" is the name of a genre (or a group of related genres) of Indian written literature (as distinct from oral

literature). Its general themes are history, tradition and religion. It is usually written in the form of stories related by one person to another.

Purochana (पुरोचन): An architect and friend of Duryodhana, who built a beautiful wax palace named "Sivam" in Varanavata. Kunti prepared a lavish feast which left him intoxicated and led to his death as the wax palace burnt down.[1]

Purumitra (पुरुमित्र): A Kaurava warrior

Purushārtha (पुरुषार्थ): The four chief aims of human life. Arranged from lowest to highest, these goals are: sensual pleasures (kama), worldly status and security (artha), personal righteousness and social morality (dharma), and liberation from the cycle of reincarnation (moksha).

Purushottama (पुरुषोत्तम): An epithet of Sri Krishna. It is one of the names of Vishnu and means the Supreme Being.

Pushkara: The brother of Nala to whom nala lost his kingdom and all that he possessed in gambling.

Q

Quest: Hindu philosophy does not take a restrictive view on the fundamental question of God and the creation of the universe. Instead it lets the individual seek and discover answers in the quest of life. Seeking to know: 'Who am I? Where did I come from? Where am I going?'

R

Rādhā (राधा): Rādhā is one of the gopis (cow-herding girls) of the forest of Vrindavan, Krishna plays with her during his upbringing as a young boy; The other Radha is the wife of the charioteer Adhiratha, who found an abandoned new-born boy, whom he named Karna.

Rāhu (राहु): Rahu is a snake that swallows the sun or the moon causing eclipses. Rahu is one of the navagrahas.

Raibhya (रैभ्य): A sage whose hermitage was situated on the banks of the Ganges, near Rishikesh, a place, which gets its name, from Lord Vishnu appearing to him as Hrishikesh. The Pandavas during their wanderings visited it. This ghat was very holy. Bharata, son of Dasharatha bathed here. Indra was cleansed of his sin of killing Vritra unfairly by bathing in this ghat. Sanatkumar

became one with God. Aditi, mother of the gods, prayed here to be blessed with a son.

Radheya (राधेय): Son of Radha, a name of Karna, who as a foundling was brought up as a son by Radha, the wife of the Charioteer Adhiratha.

Rajasūya (राजसूय): A sacrifice performed by a king to be entitled to assume the title of "Emperor".

Rākṣasaḥ (राक्षस): A rakshasa alternately, raksasa or rakshas is a demon or unrighteous spirit in Hinduism.

Rāma (राम): The Seventh Avatara of Vishnu. The life and heroic deeds of Rama are written in the Sanskrit epic, The Ramayana.

Ramanaka dwīpa (रमणक द्वीप): The home of Kaliya Naga, a poisonous hydra, on the banks of Yamuna river.

Rāmāyaṇa (रामायण): Part of the Hindu smṛiti, written by Valmiki. This epic of 24,000 verses in seven kandas (chapters or books) tells of a Raghuvamsa prince, Rama of Ayodhya, whose wife Sita is abducted by the rakshasa Ravana.

Rāma-navamī (राम नवमी): A Hindu festival, celebrating of the birth of Lord Rama. The day falls on the Navami, ninth day of the Chaitra month of Hindu lunar year in 'Shukla paksha'.

Rambhā (रम्भा): An apsara in the court of Indra.

Ratī (रती): Ratī is the goddess of passion and lust, and a daughter of Daksha. She married Kamadeva, the God of love.

Rāvaṇa (रावण): King of Lanka who abducted Sita, the beautiful wife of Ramachandra. Ravana is depicted in art with up to ten heads, signifying that he had knowledge spanning all the ten directions.

Rewatī (रेवती): Daughter of Raja Rewat of Arntā who marries Balarama

Ṛgveda (ऋग्वेद): The Rigveda is a collection of Vedic Sanskrit hymns counted as the holiest of the four religious texts of Hindus, known as the Vedas.

Rishabha (ऋषभ): Rshabha, the bull, a Hindu god mentioned in epic and Puranic literature, is an unusual avatar of Vishnu. The second note of the Indian gamut (Shadja, rishabha, gandhara, madhyama, panchama, daivata, nishada -sa, ri, ga, ma, pa, dha, ni.)

Rta (ऋतं): Vedic principle of natural order believed to regulate and coordinate the operation of the universe on the natural, moral and sacrificial levels.

R̥ṣi (ऋषि): Rishi, also known as Mantradr̥ṣṭa ("seer of the Mantras") and Vedavaktāra ("chanter of the Vedas") is a seer who "heard" (cf. śruti) the hymns of the Vedas. A rishi is regarded as a combination of a patriarch, a priest, a preceptor, an author of Vedic hymns, a sage, a saint, an ascetic, a prophet and a hermit into a single person.

Rishyamūk (ऋष्यमूक): Mountain on which Sugriva dwelt.

Rishyasringa (ऋष्यशृंगा): Son of sage Vibhandaka, who had grown up seeing no mortal except his father. The king of Anga, which was afflicted with a dire famine, to bring rain and plenty, invited him.

Rituparṇa (ऋतुपर्ण): The king of Ayodhya to whom Nala became the charioteer.

Rohiṇi (रोहिणि): The wife of Vasudeva and mother of Balarama

Romapada (रोमपद): King of Anga which was once visited by a great drought.

Rudra (रुद्र): A Rigvedic god of the storm, the hunt, death, Nature and the Wind. Rudra is an early form of Shiva and a name of Shiva in the Shiva sahasranama.

Rudra nritya (रुद्र नृत्य): Shiva's cosmic dance of destruction.

Rukma (रुक्म): Elder brother of Rukmiṇī, Heir apparent to the throne of Vidarbha. When defeated by Balarama and Krishna he established a new city Bhojakata, ashamed to return to Kundinapura, the capital of Vidarbha, and ruled over it.

Rukmiṇī (रुक्मिणी): Daughter of Raja Bhishmak, born at Kundalpur. Rukmini was the first wife and queen of Krishna, the 8th avatar of Vishnu. She was an avatar of Lakshmi.

Ruparekha (रूपरेखा): Lit. meaning a streak of Beauty. A statue in the throne of Vikramaditya.

Raghu- A boy who lives on a street

S

Shachī (शची): Wife of Indra, king of the gods on whom Nahusha's evil eye fell. Through the help of Brihaspati, she caused Nahusha's downfall and restored Indra as the leader of the Devas.[1] She was also known as Indrani.

Sadhana (साधना): Spiritual exercise by a Sadhu or a Sadhaka to attain moksha, which is liberation from the cycle of birth and death (Samsara), or a particular goal such as blessing from a deity.

Sagara (सगर): King Sagar is one of the greatest kings of Suryavansha in the Satya Yuga. He was king of Ayodhya, ancestor to King Dasharatha. He had two wives Keshini and Sumati. Asamanja was his son from Keshini.

Sahadéva (सहदेव): Youngest of the Pandava princes who offered the first honors to Krishna at the Rajasuya sacrifices.

Saibya (सैब्य): A ruler friendly to the Pandavas.

Sairandhri (सैरंध्री): A maid servant or female attendant employed in royal female apartments.

Saindhava (सैधव): Jayadratha.

Śakra (सक्र): Śakra is identified with the Vedic deity Indra. Śakra is sometimes named as one of the twelve Ādityas.

Shakuni (शकुनि): Shakuni was the brother of Gandhari. He was very fond of his nephew Duryodhana. He won the Pandavas' half of the kingdom for his nephew, as a wager in a rigged game of dice.

Salva (सल्व): Friend of Shishupala, who besieged Dwaraka Sri Krishna's kingdom to avenge Shishupala's death at the latter's hand.

Shalya (शल्य): Ruler of Madradesa and brother of Madri and uncle of the Pandavas who because of having received hospitality from Duryodhana went over to his side.

Samādhi (समाधि): A term used in yogic meditation. Samadhi is also the Hindi word for a structure commemorating the dead.

Samba : Sambu was son of Krishna, who married Lakshmana, daughter of Duryodhana.

Sāmkhya (सांख्य): A school of philosophy emphasising a dualism between Purusha and Prakrti, propounded by sage Kapila.

Sampāti (सम्पाति): Sampati was one of the two sons of Aruna, elder brother of Jatayu. Sampati lost his wings when he was a child.

Samsaptaka (संसप्तक): One who has taken a vow to conquer or die, and never to retreat. The Samsaptakas were suicide-squads, vowed to some desperate deed of daring.

Samsara (संसार): Means wandering, The tree worlds constitute Samsara. Refers to the concept of reincarnation or rebirth in Indian philosophical traditions.

Samvarta (संवर्त): Brihaspati's younger brother, a person of great learning.

Samba (संब): A Yadava youngster dressed as a woman who gave birth to a mace, as foretold by rishis.

Samudra manthan (समुद्र मन्थन): Samudra manthan or The churning of the ocean of milk is one of the most famous episodes in the Puranas and is celebrated in a major way every twelve years in the festival known as Kumbha Mela.

Sanga (संग): Son of Virata. When king Virata was wounded, he had to get into Sanga's chariot, having lost his chariot, horses and charioteer

Sanjaya (संजय): The narrator who tells blind Dhritarashtra the progress of the war from day to day. He told the king that a victim of adverse fate would first become perverted and loses his sense of right and wrong. Time would destroy his reason and drive him to his own destruction.

Sanjivani (संजीवनी): Sanjeevani is a magical herb mentioned in the Ramayana when, Lakshmana is badly wounded and is nearly killed by Ravana. Hanuman was called upon to fetch this herb from the mount Dronagiri a.k.a. Mahodaya in the Himalayas. Sushena took the life-giving plant and made Lakshman to smell its savour, so that he rose up whole and well.

Sankula Yuddha (संकुल युद्ध): A melee, confused fight, a soldiers battle as distinguished from the combats of heroes.

Santā (संता): Daughter of Dasharatha, Wife of sage Rishyasringa.

Sāntanu (सांतनु): King of Hastinapura, father of Bhishma.

Sanyāsin (सन्यासिन): One who has renounced the world and its concerns.

Saran (सारण): The spy of Ravana, Mentioned in Ramayana Yuddha Kanda/Sarga 26, who tells Ravana about strength of the army of vanaras.

Sarasana (सरसन): One of the Kaurava brothers who died in the war.

Sharmishtha (सरमिष्ठा): Princess and daughter of asura king Vrishaparva, wife of Yayati, who got angry with Devayani and slapped and pushed her into a dry well. Sarmishtha gave birth to Druhyu, Anu, and Puru.

Saraswati (सरस्वती): Saraswati is the first of the three great goddesses of Hinduism, the other two being Lakshmi and Durga. Saraswati is the consort of Lord Brahmā, the Creator.

Sarayū (सरयू): Sarayu was an ancient Indian river, sometimes thought of at probably today's Ghaghara river, and sometimes as a tributary. The river where Lakshmana practices austerities.

Satanika (सतनिक): Virata's son whose head was severed by Drona.

Sati (सती): One of the names of Dākshāyani, Dākshāyani is the consort of Shiva. Other names for Dākshāyani include Gaurī, Umā, Aparnā, Lalithā, Sivakāmini etc. Sati is also the term for the immolation of a widow on her husband's pyre in Hinduism.

Satyajit (सत्यजित): A Panchala prince, a hero who stood by Yudhishtira to prevent his being taken prisoner by Drona, while Arjuna was away answering a challenge by the Samsaptakas (the Trigartas).

Satyaki (सत्यकि): A Yadava warrior, friend of Krishna and the Pandavas who advocated collecting their forces and defeating the unrighteous Duryodhana.

Satya Nārāyana (सत्य नारायण): Vishnu, Embodiment as Krishna.

Satyavān (सत्यवान): Meaning the truth-speaker, husband of Savitri. The oldest known version of the story of Savitri and Satyavan is found in "The Book of the Forest" of the Mahabharata.

Satyavati (सत्यवती): A fisherman's daughter who possessed uncommon beauty and emanated a divinely sweet fragrance and king Santanu became enamored of her, married her and made her his queen. The wife of Bhishma's father, Shantanu.

Satyavrata (सत्यव्रत): Warrior on the Kaurava side.

Saugandhika (सौगंधिका): A plant that produced a very beautiful and fragrant flower that Bhima went to get for Draupadi.

Sāvitrī (सावित्री): Wife of Satyavan.

Savyasachi (सव्यसाचि): Ambidexter, one who can use both hands with equal facility and effect. A name of Arjuna who could use his bow with the same skill with either hands.

Shakti (शक्ती): An aspect of Devi and a personification of God as the Divine Mother who represents the active, dynamic principles of feminine power.

Shaktism (शाक्तं): Lit., "doctrine of power" or "doctrine of the Goddess" is a denomination of Hinduism that focuses worship upon Shakti or Devi – the Hindu Divine Mother – as the absolute, ultimate Godhead. It is, along with Shaivism and Vaisnavism, one of the three primary schools of Hinduism.

Shakuntalā (शकुन्तला): Shakuntala was mother of Emperor Bharata and the wife of Dushyanta. Shakuntala was born of Vishvamitra and Menaka.

Shālwa (शाल्व): The King with whom Ambā was secretly in love.

Shankara (शंकर): A name of Shiva; A great magician, friend of Chand Sagar.

Śankha (शंख): Shankha is the divine Cunch or sea shell, which is one of the insignia in the Hindu God Vishnu's hands. The sound emitted from Shankha when blown, is too divine, that is used for regular rituals for Vishnu. Śankha was also the name of one of sons of King Virata who was killed in Mahabharata.

Shantanu (शान्तनु): Shantanu was a king of Hastinapura, father of Bhishma. Shantanu weds Satyavati, a ferryman's daughter.

Shatrughna (शत्रुघ्न): One of Dasharatha's four sons, King of Madhu.

Śatapatha brāhmaṇa (शतपथ ब्राह्मण): Shatapatha Brahmana ("Brahmana of one-hundred paths"), abbreviated ŚB) is one of the prose texts describing the Vedic ritual, associated with the White Yajurveda.

Shaivism (शैव धर्म): Shaivism names the oldest of the four sects of Hinduism. Followers of Shaivism, called "Shaivas", and also "Saivas" or "Saivites", revere Shiva as the Supreme Being.

Śeṣa (शेष): Shesha is a naga that takes human birth through Devaki, one of the primal beings of creation. Equivalent-Ananta or Atī-sheshan. In the Puranas, Shesha is said to hold all the planets of the universe on his hoods and to constantly sing the glories of Vishnu from all his mouths.

Shiva (शिव): A form of Ishvara or God in Shaivism. Śiva is commonly known as "the destroyer" and is the third god of the Trimurti.

Shikhandi (शिखण्डी): Daughter-son of Drupada, A girl turned man, warrior on the Pandava side. He had been born in an earlier lifetime as a woman named Amba, who was rejected by Bhishma for marriage.

Shishupāla (शिषुपाल): Shishupala was son of Damaghosha, king of Chedi, by Srutadeva, sister of Vasudeva; he was therefore cousin of Krishna, but he was Krishna's implacable foe, because Krishna had carried off Rukmini, his intended wife. Shishupāla was Identical with Hiranyakashipu who was slain by Krishna at the time of Dharmaputra's Rajasuya sacrifice.

Shiva (शिव): Shiva is a form of Ishvara or God in the later Vedic scriptures of Hinduism. Shiva is the supreme God in Shaivism, one of the major branches of Hinduism practiced in India.

Shivi (शिवि): Shivi was a great, powerful and generous king. Indra and Agni once tested his generosity by becoming birds when the king gave flesh from his body to fulfil his duty.

Shri (श्री): Another name of Lakshmi, a goddess, the delight of Vishnu.

Shri Krishna (श्री कृष्ण): See Krishna.

Shrutkīrti (श्रुत्कीर्ति): Daughter of Kushadhwaaja; bestowed on Shatrughna.

Shudra (शुद्र): One of the four castes in Hindu tradition, consisting of artisans, cleaners and labourers.

Shukracharya (शुक्राचार्य): Shukracharya was a guru in Hindu mythology. Known as the guru of the Asuras, he is also associated with the planet Shukra (Venus) which is named after him. He was born as the son of Rishi Brighu and his wife Ushana.

Siddhāshrama (सिद्धाश्रम): The Shiva's hermitage, Where Rama and Vishvamitra sacrifice for many days.

Simhanada (सिंहनाद): A lion-note or roar; a deep roar of defiance or triumph which warriors were wont to utter to inspire confidence in their friends, of terror in their enemies.

Sindhu (सिन्धु): The Indus River, Urdu سندھ دریا; Tibetan: Sengge Chu ('Lion River'); Persian: Hindu; Greek: Sinthos; Pashto: Abaseen ("The Father of Rivers"); Mehran (an older name)) is the longest and most important river in Pakistan. Originating in the Tibetan plateau in the vicinity of Lake Mansarovar.

Sinhikha (सिंहिख): The grim rakshasa who rose from the sea and caught Hanumana, when he coursed through the air like Garuda in search of Sita.

Sini (सिनि): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sītā (सीता): Sita was the wife of Rama, and is esteemed an exemplar of womanly and wifely virtue. Sita was herself an avatāra of Lakshmi, Vishnu's eternal consort, who chose to reincarnate herself on Earth as Sita, and endure an arduous life, in order to provide humankind an example of such virtues.

Sloka (श्लोक): A verse of lines in Sanskrit, typically recited as a prayer.

Smarta (स्मर्त): A Hindu denomination, which follows Advaita philosophy and considers that all gods are manifestations of Ishvar.

Śruti (श्रुति): A canon of Hindu scriptures. Shruti is believed to have no author; rather a divine recording of the "cosmic sounds of truth", heard by rishis.

Soma (सोम): A ritual drink of importance among Hindus. It is frequently mentioned in the Rigveda, which contains many hymns praising its energizing or intoxicating qualities.

Somadutta (सोमदत्त): One of the suitors to Devaki's hand. A kinsman of the Kauravas.

Sthūṇa (स्थूण): A Yaksha, follower of Kubera, who exchanges his identity with Shikhandin, A rakshasa who helps disturb Vishvamitra's sacrifices.

Subahu (सुबाहु): King of Kulinda in the Himalayas, ally of the Kauravas, Subahu was a demon who tried to interrupt Viswamitra's yaga. He was slain by Lord Rama. King of Chedi.

Subhadra (सुभद्रा): Wife of Arjuna, sister of Sri Krishna and mother of Abhimanyu.

Subrahmaniam (सुब्रह्मण्यम): The southern mountain deity.

Sudakshina (सुदक्षिण): A warrior on the Kaurava side.

Sudarsana (सुदर्शन): A warrior on the Kaurava army.

Sudarshana Chakra (सुदर्शन चक्र): Sudarshan Chakra is a spinning disc like weapon with very sharp edge, which is one of the weapons in the Hindu God Vishnu's hands.

Sudeshna (सुदेषणा): Queen of King Virata whom Sairandhri (Draupadi) served.

Sudeva (सुदेव): A Brahman who traced Damayanti in Chedi and later helps Damayanti in her quest to find Nala. He was friend of Damayanti's brother.

Sugrīva (सुग्रीव): Monkey-king, friend of Sri Rama, and brother of mighty Vali whom Sri Rama killed.

Sujata (सुजाता): Daughter of Sage Uddalaka and wife of Kagola, his disciple who had virtue and devotion but not much of erudition, mother of Ashtavakra.

Śuka (सुक): A sage, son of Vyasa, who related the Bhagavata Purana to King Parikshit, grandson of Arjuna.

Sukanyā (सुकन्या): Meaning - Fair-maid, The wife of Chyavana whom the Ashvins beheld at her bath, bare of any garment.

Sumān (सुमन): Son of Asamanja.

Sumatī (सुमती): Wife of Sagara.

Sumitra (सुमित्र): Abhimanyu's charioteer.

Sumitrā (सुमित्रा): One of Dasharatha's three wives; mother of Lakshmana and Shatrughna.

Sunda (सुन्द): Sunda and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them mutually.

Sunitī (सुनिती): Mother of Dhruva.

Supārshwa (सुपार्शव): One of Ravana's counsellors.

Surabhi (सुरभि): The wish-bestowing cow that came first from the sea in the process of churning of the Ocean by gods and daityas.

Surpankhā (सुर्पणखा): A rākshasī; sister of Ravana; desires Rama; seeks to become Lakshmana's wife who attempts to slay Sita.

Supratika (सुप्रतिक): Name of King Bhagadatta's elephant.

Sūrya (सूर्य): A solar deity who is one of the three main Vedic Gods.

Susarma (सुसर्म): King of Trigarta, a supporter of the Kauravas who backed the proposal to invade Matsya, Virata's country.

Sushena (सुषेन): A monkey chief ; at siege of Lanka.

Sushruta Samhita (सुश्रुतसंहिता): Suśruta Samhitā is a Sanskrit redaction text on all of the major concepts of ayurvedic medicine with innovative chapters on surgery, attributed to Sushruta, likely a historical sage physician of the 6th century BCE.

Sūtra (सूत्र): Sūtra refers to an aphorism or a collection of such aphorisms in the form of a book or text. 'Sutras' form a school of Vedic study, related to and somewhat later than the Upanishads.

Suvarna (सुवर्ण): A soldier on the Kaurava side.

Sri Rama (श्रीराम): Also knew as Rama, Ramachandra or Sri Rama. Hanumana tells Bhima how he was deeply thrilled when he happened to touch Rama's body. This king of Ayodhya was banished to the forest for fourteen years, killed Ravana the king of Lanka who abducted his wife, Sita.

Srinjayas (श्रीन्जय): Pandava supporters.

Srutayu (श्रुतायु), **Astutayu** (अस्तुतायु): Two brothers fighting on the Kaurava side attacked Arjuna but were killed.

Srutayudha (श्रुतायुद्ध): A Kaurava warrior whose mace hurled at Krishna rebounded fiercely, killing Srutayudha himself. Her mother Parnasa had obtained that gift from Varuna who had specified that the mace should not be used against one who does not fight, else it would kill the person who hurls it.

Swarga (स्वर्ग): An Olympian paradise, a place where all wishes and desires are gratified, The heaven of Indra where mortals after death enjoy the results of their good deeds on earth.

Sveta (स्वेत): A son of King Virata who fell in battle to Bhishma's arrow.

Swayamvara (स्वयंवर): Meaning - Own-choice, Swayamvara, in ancient India, was a practice of choosing a life partner, among a list of suitors by a girl of marriageable age.

Syala (स्याल): A Yadava prince who insulted the sage Gargya, and was the cause of his becoming the father of Kalayavana, a great foe of Krishna and the Yadava family.

T

Tall (टल्ल): One of Ravana's counsellors

Tārā (तारा): See Tara (Devi)

Tāragam (तारगम): Tāragam is the name of forest, where dwelt ten thousand heretical rishis, who taught that the universe is eternal, that souls have no lord and that performance of works alone suffices for the attainment of salvation. Shiva taught them lesson and they became his followers. This legend is associated with Shiva's dance.

Tāraka (तारक): A demon slain by Kumara, the first son of Shiva.

Tandava (ताण्डव): Shiva's cosmic dance.

Tantra (तंत्र): The esoteric Hindu traditions of rituals and yoga. Tantra can be summarised as a family of voluntary rituals modeled on those of the Vedas, together with their attendant texts and lineages.

Tantripala: Assumed name of Sahadeva at Virata's court.

Tarpana or Tarpan (तर्पण): Sacrament, a death rite, also performed during the Pitru Paksha.

Tilottamā (तिलोत्तमा): Tilottama was an Apsaras. She is reputed to have been created by Vishwakarma from Tila seeds. She was responsible for bringing out the mutual destruction of the Asuras Sunda and Upasunda.

Tripura (त्रिपुरा): Tripura (meaning three cities, in Sanskrit) was constructed by the great architect Mayasura. They were great cities of prosperity, power and dominance over the world, but due to their impious nature, Maya's cities were destroyed by Lord Shiva.

Trishira (त्रिसिर): Trishira that is, one having three heads, was an asura mentioned in the Ramayana. He was one of the seven sons of Ravana, and his other brothers were Indrajit, Prahasta, Atikaya, Akshayakumara, Devantaka and Narantaka.

Tulsī Dās (तुलसीदास): Goswami Tulsidas (1532–1623) was a Hindu poet and philosopher, translator of the epics into vernacular. Tulsidas wrote twelve books and is considered the greatest and most famous of Hindi poets.

U

Uchchaihshravas: Uchchaihshravas was the white horse of Indra, produced at the churning of the ocean. It is fed on ambrosia, and is held to be the king of horses.

Udayana: Udayana was a prince of the Lunar race, and son of Sahasranika, who is the hero of a popular story. He was king of Vatsa, and is commonly called Vatsaraja. His capital was Kausambi. Also a name of Agastya.

Uddalaka: A great sage and the teacher of Vedanta.

Uddhava: The friend and counsellor of Krishna. According to some he was Krishna's cousin, being son of Devabhaga, the brother of Vasudeva. He was also called Pavanayadhi.

Ugrasena (उग्रसेन): one-time King of Yadavas; deposed by his son Kams. His wife was Pavanrekha. Krishna killed Kams and established Ugrasena on throne.

Ujjayini (उज्जयिनि) or **Ujjain** (उज्जैन): is an ancient city of central India, in the Malwa region of Madhya Pradesh near which the ancient throne of Vikramaditya was discovered, one of the seven sacred cities of the Hindus, where the Kumbh Mela is held every twelve years. It is also home to Mahakaleshwar Jyotirlinga, one of the twelve Jyotirlinga shrines to the god Shiva.

Ulūka (उलूक): 'An owl.' Son of Kitava. He was king of a country and people of the same name. He was an ally of the Kauravas, and acted as their envoy to the Pandavas.

Ulūpī (उलूपी): A daughter of Kauravya, Raja of the Nagas, with whom Arjuna contracted a kind of marriage. She was nurse to her stepson, Babhruvahana, and had great influence over him. According to the Vishnu Purana she had a son named Iravat.

Umadevī (उमादेवी): Wife of Shiva.

Unchhavritti (उन्छवृत्ती): The life of a mendicant, begging his food.

Upachitra (उपचित्र): One of King Dhritarashtra's sons who perished in the war.

Upanishad (उपनिषद्): Part of the Hindu Śruti scriptures which primarily discuss meditation and philosophy, seen as religious instructions by most schools of Hinduism.

Upaplavya (उपप्लव्य): A place in Matsya Kingdom, where the Pandavas settled after their exile of thirteen years.

Uparichara: A Vasu or demigod, who, according to the Mahabharata, became king of Chedi by command of Indra. He had five sons by his wife; and by an Apsaras, named Adrika, condemned to live on earth in the form of a fish, he had a son named Matsya (fish), and a daughter, Satyavati, who was the mother of Vyasa.

Upasunda (उपसुन्द): Sund and Upasunda were two brave and powerful asura princes who performed austerities to please Brahma, who bestowed them the boon that nobody else would slay them, other than each other. Later Brahma created a beautiful apsara Tilottama to create differences within and destroyed them.

Urmilā (उर्मिला): Second daughter of Janaka; bestowed on Lakshmana.

Urvasī (उर्वसी): An apsara in Indra's court, whose amorous overtures Arjuna declined.

Ushā (उषा): Wife of Aniruddha, daughter of Banasur.

Ushanas (उशना): Ushanas were appointed as priests of asuras, who knew the science of bringing to life.

Uttanka (उत्तंक): Uttanka was a pupil of Veda, the third pupil of Dhaumya rishi. The other two pupils of Uttanka were Janamejaya and Poshya.

Uttara (उत्तर): A son of the Raja of Virata. Uttara was killed in battle by Salya.

Uttarā (उत्तरा): A daughter of the Raja of Virata. She married Abhimanyu, son of Arjuna.

Uttar kānda (उत्तरकांड): The part of epic Ramayana added later to the work of Valmiki.

V

Vagdevi: Another name for Saraswati.

Varaha (वराह): The third Avatar of the Hindu Godhead Vishnu, in the form of a Boar. He appeared in order to defeat Hiranyaksha, a demon who had taken the Earth (Prithvi) and carried it to the bottom of what is described as the cosmic ocean in the story.

Vaiśampāyana (वैशंपायन): A celebrated sage who was the original teacher of the Black Yajur-Veda. He was a pupil of the great Vyasa, from whom he learned the Mahabharata, which he afterwards recited to King Janamejaya at a festival.

Vaishnava (वैष्णव): A sacrifice performed by Duryodhana in the forest. Yayati, Mandhata, Bharata and others also performed it.

Vaishnava mantra (वैष्णव मंत्र): An invocation which endows a missile with some of the irresistible power of Vishnu.

Vaishnavism (वैष्णव धर्म): Vaishnavism is a tradition of Hinduism, distinguished from other schools by its worship of Vishnu or his associated avatars, principally as Rama and Krishna, as the original and supreme God.

Vaishrāvan (वैश्रावण): Elder brother of Ravana to whom Rama returned Pushpaka after the death of Ravana.

Vaishya (वैश्य): One of the four fundamental varnas (colours) in Hindu tradition comprising merchants, artisans, and landowners.

Vaivasvata Manu (वैवस्वत मनु): Vaivasvata Manu (also Manu Vaivasvate) is one of the 14 Manus. He is considered the progenitor of the current Manvantara, which is the 7th of the 14 that make up the current Kalpa, each Kalpa making up a day of Brahma. He was born to Saranya and Vivasvat and was the King of Dravida during the epoch of the Matsya Purana. He was the founder of the Suryavansha race of kings.

Vajrahanu (वज्रहनु): One of Ravana's generals.

Vajrayudha (वज्रयुद्ध): The weapon with which Indra killed Visvarupa on suspicion because his mother belonged to the asura tribe of daityas.

Valala (वलाल): Assumed name of Bhima when, he worked as a cook at Virata's court.

Vālī (वाली): One of five great monkeys in Ramayana, a son of Indra, Monkey-king of Kishkindha and the cruel elder brother of Sugriva. He was killed by Rama.

Vālmikī (वाल्मिकी): Maharishi Valmiki is the author of the Hindu epic Ramayana, a brahman by birth, connected with the kings of Ayodhya, contemporary of Rama who invented the shloka metre, who taught the Ramayana to Kusa and Lava.

Vāmadeva (वामदेव): Vamadeva is the name of the "preserver" aspect of the god Shiva, one of five aspects of the universe he embodies. Also one of Dasharatha's priest.

Vamana (वामन): The fifth Avatara of Vishnu. He is the first Avatar of Vishnu which had a completely human form, although it was that of a dwarf brahmin.

Vanāsura (बाणासुर): Same as Banasura, was a thousand-armed asura, powerful and terrible. He was son of Bali. Bana was a follower of Shiva. Banasura had a beautiful daughter named Usha.

Vanaprastha (वानप्रस्थ): The third stage of the dvija's life, when he is required to relinquish worldly responsibilities to his heirs and retires to the woods with his wife for an anchorite's life. A person who is living in the forest as a hermit after giving up material desires.

Vandi: Court poet of Mithila who on being defeated by Sage Ashtavakra in debate drowned himself in the ocean and went to the abode of Varuna.

Varaha (वाराह): The third Avatar of Vishnu, who came in the form of a boar.

Vardhamana (वर्धमान): The northern gate of the Kuru capital Hastinapura.

Varṇa (वर्ण): Means - colour, Varna refers to the four naturally existing classes of society as given in the Hindu scriptures: Brahmin, Kshatriya, Vaishya and Shudra.

Vārṇāvata (वारणावत): One of the provinces asked by Pandavas. A forest in which the Pandavas were asked to stay in a wax-house which was to be set on fire at midnight in order to kill the Pandavas while they were asleep.

Varṣṇeya: The charioteer of Rituparna, king of Ayodhya, who accompanied with Bahuka.

Varuṇa (वरुण): A god of the sky, of rain and of the celestial ocean, as well as a god of law and of the underworld.

Varuṇī (वरुणी): The goddess of wine.

Vāsava (वासव): Name of arrow of death, given by Indra to Karna.

Vaśiṣṭha (वशिष्ठ): Vasishtha was chief of the seven venerated sages (or Saptarishi) and the Rajaguru of the Suryavamsha. He was the manasaputra of Brahma. He had in his possession the divine cow Kamadhenu, and Nandini her child, who could grant anything to their owners. Arundhati was his wife.

Vasudhana (वसुधन): Another warrior who perished in the battle on the Twelfth Day.

Vasudeva (वसुदेव): Descendant of Yadu, husband of Rohini and Devaki. An epithet of Krishna. It means both son of Vasudeva and the supreme spirit that pervades the universe.

Vasuki: King of the Nagas or serpents who live in Patala. He was used by the gods and Asuras for a coil round the mountain Mandara at the churning of the ocean.

Vatapi: Vatapi and Ilvala, two Rakshasas, sons either of Hrada or Viprachitti. They are mentioned in the Ramayana as dwelling in the Dandaka forest.

Vayu (वायु): The god of air and wind who is also father of Bhima and Hanuman.

Veda (वेद): Collectively refers to a corpus of ancient Indo-Aryan religious literature that are considered by adherents of Hinduism to be revealed knowledge. Many Hindus believe the Vedas existed since the beginning of creation.

Veda Vyasa (वेद व्यास): Vyasa, author of the Mahabharata.

Vibhandaka: An ascetic who retired from the world and lived in the forest with his infant son Rishyasringa.

Vibhīṣaṇa (विभीषण): Vibhishana was a rakshasa, brother of Ravana. He was of a noble character and advised Ravana, who kidnapped and abducted Sita, to return her to Rama.

Vichitravīrya (विचित्रवीर्य): Vichitravirya was Bhishma's half-brother, the younger son of queen Satyawati and king Santanu. Chitrangada, the elder brother of Vichitravirya, succeeded Santanu to the throne of Hastinapura. When he died childless, Vichitravirya, became king. He had two sons, Dhritarashtra and Pandu.

Vidarbha: Birar, and probably including with it the adjoining district of Beder, which name is apparently a corruption of Vidarbha. The capital was Kundinapura, the modern "Kundapur", about forty miles east of Amravati.

Vidura (विदुर): Vidura was a son of a maid-servant who served the Queens of Hastinapura, Queen Ambika and Ambalika. A friend of pandavas. After Krishna, he was the most trusted advisor to the Pandavas and had warned them repeatedly about Duryodhana's plots.

Vijaya (विजय): Name of Karna's bow.

Vijayadashami (विजयादशमी): A festival celebrated on the tenth day of the bright fortnight (Shukla Paksha) of the Hindu autumn month of Ashvin.

Vikarna (विकर्ण): A son of Dhritarashtra who declared the staking of Draupadi illegal, as Yudhishtira himself was a slave and had lost all his rights. Therefore, the Kauravas had not won Draupadi legally, he held

Vikramaditya (विक्रमादित्य): Vikramāditya is the name of a legendary king of Ujjain, famed for his wisdom, valour and magnanimity. The title "Vikramaditya" has also been assumed by many kings in Indian history, notably the Gupta King Chandragupta II.

Vikukshi: A king of the Solar race, who succeeded his father, Ikshwaku. He received the name of Sasada, 'hare-eater.' He was sent by his father to hunt and obtain flesh suitable for offerings. Being weary and hungry he ate a hare, and Vasishtha, the priest, declared that this act had defiled all the food, for what remained was but his leavings.

Vinda (विन्द), Anuvinda (अनुविन्द): Two brothers kings of Avanti, great soldiers whom were on the Kaurava side, they suffered defeat at the hands of Yudhamanyu.

Vindhyas (विन्ध्य): Vindhyas is a range of hills in central India, which geographically separates the Indian subcontinent into northern India (the Indo-Gangetic plain) and Southern India.

Virāta (विराट): King of Matsya, the country which was suggested by Bhima to live in incognito during the thirteenth year of their exile.

Vīrabhadra (वीरभद्र): Vīrabhadra was a demon that sprang from Shiva's lock of hair. Shiva burnt with anger when not invited in a sacrifice by Daksha and his wife Sati released the inward consuming fire and fell dead at Daksha's feet. Shiva burned with anger, and tore from his head a lock of hair, glowing with energy, and cast upon the earth. The terrible demon Vīrabhadra sprang from it. On the direction of Shiva, Virabhadra appeared with Shiva's ganas in the midst of Daksha's assembly like a storm wind and broke the sacrificial vessels, polluted the offerings, insulted the priests and finally cut off Daksha's head.

Virādha (विराध): A fierce rakshasa who seizes Sita.

Vīrasen: Father of Raja Nala, king of Nishadha.

Virochana (विरोचन): An asura, son of Prahlada, and father of Bali. He is also called Drisana. When the earth was milked, Virochana acted as the calf of the Asuras.

Vishnu (विष्णु): A form of God, to whom many Hindus pray. For Vaishnavas, He is the only Ultimate Reality or God. In Trimurti belief, He is the second aspect of God in the Trimurti (also called the Hindu Trinity), along with Brahma and Shiva. Known as the Preserver, He is most famously identified with His Avatars, especially Krishna and Rama.

Vishvakarmā (विश्वकर्मा): Vishwakarma is the presiding deity of all craftsmen and architects. he is the divine craftsman of the whole universe, and the official builder of all the gods' palaces. Vishwakarma is also the designer of all the flying chariots of the gods, and all their weapons.

Viśvamitra (विश्वामित्र): Brahmarishi Visvamitra or Vishvamitra was one of the most venerated rishi or sages of since ancient times in India. He was originally a Kshatriya but by austerities earned the title of Brahmarishi. He is also credited as the author of most of Mandala 3 of the Rigveda, including the Gayatri Mantra.

Visoka (विसोक): Bhima's charioteer.

Visvarupa (विस्वरुप): Name of Twashta's son who became the preceptor of the gods, Brihaspati having left when insulted by Indra.

Vivimsati (विविस्मति): A Kaurava hero and Duryodhana's brother.

Viswarupa (विस्वरुप): All-pervading, all-including form. See the description in the Bhagavad Gita chapter eleven.

Vridhakshatra (वृद्धक्षत्र): King of the Sindhus, father of Jayadratha into whose lap his son Jayadratha's head was caused to fall by Arjuna after cutting off Jayadratha's head.

Vrika (वृक): A Panchala prince who fell in battle.

Vrikasthala (वृकस्थल): One of the provinces asked by Pandavas. This province and town were situated in the southern part of Kuru Kingdom (Kuru Proper + Kurujangala). Krishna visited the town of Vrikasthala (in Gurgaon district of Haryana) and camped there for one night (5,84).

Vrindavana: A wood in the district of Mathura where Krishna passed his youth, under the name of Gopala, among the cowherds.

Vrishā (वृष), **Achala** (अचल): Shakuni's brothers.

Vrishdarbha (वृषदर्भ): A king of Benares, associated with the story of "The king, the Pigeon, and Hawk".

Vrishni (वृषणि): A descendent of Yadu, and the ancestor from whom Krsna got the name Varshneya

Vrishnis, (वृषणि): The descendant of Vrishni, son of Madhu, whose ancestor was the eldest son of Yadu. Krsna belonged to this branch of the Lunar race. The people of Dwaraka were known as the Vrishnis. Tribals of this race were devoted to the Pandavas, who with Sri Krishna visited the Pandavas in their exile.

Vrishasena (वृषसेन): Son of Karna, A warrior on the Kaurava side, slain by Arjuna.

Vrishnis (वृषणि): The people of Dwaraka to which belonged Krishna. After the death of Duryodhana his mother cursed that after 36 years Krishna should persish alone miserably and his people, the Vrishnis, should be destroyed.

Vritra (वृत्र): Means "the enveloper". Vritra, was an Asura and also a serpent or dragon, the personification of drought and enemy of Indra. Vritra was also known in the Vedas as Ahi ("snake"), cognate with Azhi Dahaka of Zoroastrian mythology and he is said to have had three heads. He was son of Twashta who

was defeated by Indra's weapons Vajrayudha. He was born out of his father's sacrificial flames and became Indra's mortal enemy.

Vrikodara (वृकोदर): Wolf-bellied, an epithet of Bhima, denoting his slimness of waist and insatiable hunger.

Vyasa (व्यास): Compiler of the Vedas, son of sage Parasara.

Vyuha (व्युह): Battle arrays.

Y

Yādavas (यादव): The descendants of Yadu, who dwelt by the Yamuna river.

Yadu (यदु): A prince of the lunar dynasty; Yadu is the name of one of the five Aryan clans mentioned in the Rig Veda. His descendants are called Yadavas. The epic Mahabharata and Puranas refer to Yadu as the eldest son of mythological king Yayati.

Yaduvamsis: Those of the clan of Yadu.

Yajñigna (यज्ञ): A Vedic ritual of sacrifice performed to please the Devas, or sometimes to the Supreme Spirit Brahman. Often it involves a fire, which represents the god Agni, in the centre of the stage and items are offered into the fire.

Yakṣa (यक्ष): Yaksha or Yakkha (Pāli) is the name of a broad class of nature-spirits or minor deities who appear in Hindu and Buddhist mythology. The feminine form of the word is yakṣī or yakṣiṇī (Pāli: yakkhī or yakkhinī). subjects of Kubera, the god of wealth.

Yama (यम): Yama, also known as Yamarāja (यमराज) is the lord of death, first recorded in the Vedas. God of dharma, whose son was Yudhishtira. It is he whose questions Yudhishtira answered correctly whereupon his dead brothers were brought back to life on the banks of the enchanted pool.

Yamas: A yama (Sanskrit), literally translates as a "restraint", a rule or code of conduct for living virtuously.

Yamuna (जमुना): A river (also spelled Jamuna), joining with the Ganges. Literally meaning "twins" in Sanskrit, as it runs parallel to the Ganges, its name is mentioned at many places in the Rig Veda, written during the Vedic period ca

between 1700–1100 BCE, and also in the later Atharvaveda, and the Brahmanas including Aitareya Brahmana and Shatapatha Brahmana.

Yashodā (यशोदा): Yasodā was wife of Nanda and foster-mother of, Krishna, who was given to them by Vasudeva. Yasoda also played an important role in the upbringing of Balarama and his sister Subhadra. She is also sometimes described as having her own daughter, known as Ekānaṅgā.

Yavakrida: Son of Sage Bharadwaja who was bent upon mastering the Vedas.

Yayati (ययाति): Emperor of the Bharata race who rescued Devayani from the well into which she had been thrown by Sharmishtha. He later married both Devayani and Sarmishtha. One of the ancestors of the Pandavas who became prematurely old due to Sukracharya's curse.

Yoga (योग): Spiritual practices performed primarily as a means to enlightenment (or bodhi). Traditionally, Karma Yoga, Bhakti Yoga, Jnana Yoga, and Raja Yoga are considered the four main yogas. In the West, yoga has become associated with the asanas (postures) of Hatha Yoga, popular as fitness exercises.

Yoga Sutra (योग सूत्र): One of the six darshanas of Hindu or Vedic schools and, alongside the Bhagavad Gita and Hatha Yoga Pradipika, are a milestone in the history of Yoga.

Yogi (योगी): One who practices yoga, These designations are mostly reserved for advanced practitioners. The word "yoga" itself—from the Sanskrit root yuj ("to yoke") --is generally translated as "union" or "integration" and may be understood as union with the Divine, or integration of body, mind, and spirit.

Yudhāmanyu (युधामन्यु): A Panchala prince supporting the Pandavas, who was assigned the task of protecting the wheels of Arjuna's chariot along with Uttamauja. He was slain in his sleep by Ashvatthama.

Yudhishtira (युधिष्ठिर): Yudhishtira was the eldest son of King Pandu and Queen Kunti, king of Hastinapura and Indraprastha, and World Emperor. He was the principal protagonist of the Kurukshetra War, and for his unblemished piety, known as Dharmaraja.

Yuga (युग): In Hindu philosophy (and in the teachings of Surat Shabd Yoga) the cycle of creation is divided into four yugas (ages or eras).

Yuga Dharma (युगधर्म): One aspect of Dharma, as understood by Hindus. Yuga dharma is an aspect of dharma that is valid for a Yuga,. The other aspect of dharma is Sanatan Dharma, dharma which is valid for eternity.

Yuyudhāna (युयुधान): Another name of Satyaki, who was not killed in the warfare but in a mutual fight among Yadavas.

Yuyutsu (युयुत्सू): A noble son of Dhritarashtra who bent his head in shame and sorrow when Yudhishtira lost Draupadi. He also disapproved of the unfair way in which Abhimanyu was killed.

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